THE
Method and Means
TO A TRUE
Spiritual Life:
Consisting of Three Parts, agreeable to the Auncient Way.

By the late Reverend *Matthew Scrivener*, Vicar of *Haselingfield* in *Cambridge-shire*.

Cleared from Modern Abuses; and render'd more easie and practicall.

Feb. 1. 1688. Imprimatur.
Jo. Battely.

LONDON,
Printed for *James Knapton*, at the *Queens Head* in St. *Paul's* Church-yard. 1688.

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TO THE READER.

CONsidering with my ſelfe, and lamenting the many polemicall or contentious Diſcourſes about Religion, and that Chriſtian, this unhappie Age hath produced, it might be feared that through the ſubtiltie of the Old Serpent, ſuch ſtrifes may have the mortall event upon too many, of liking no Religion at all: To prevent or obviate ſo great an evill, I found my ſelfe inclined very much to treat of ſuch a Subject as might, by Gods bleſſing, conduce much as well to the obliging of mens mindes to the Faith and fear of God in generall, as to reconcile Chriſtians one to another, rather than divide them farther, or encreaſe Animoſities between them.

But I must confesse a more speciall reason hereunto exciting me how insufficient soever I found my selfe to the worthy performance of so good work, was the consideration of some Persons of our Communion, I mean the established Religion in this Isle, who though shining with Pietie and devotion towards God to the eccliplsing of phantastick lights lately appearing; do keep up that temper of Spirit, to which our Saviour Christ hath affixed this Beatitude, *Matth.* 5. *Blessed are they who hunger and thirst after righteousnesse, for they shall be satisfied.* For as *Gregorie* the Great hath it in an Homilie on the Gospells; Herein differ the delights of the bodie, and the Soule, that bodily pleasures, while we have them not, enkindle in us a sore desire of them: but so soon as we devour them greedily, they turn to loathing through satietie: but on the contrarie, spirituall pleasures are onely loathed, when we have them not;

not; and are so much the more thirsted after, by how much more they are received by the hungring Soule. And this kinde of hunger, observing to increase in them, by conversing with spirituall Books wrote by others, I conceived my generall Office, and particular Obligations to such Persons in a manner demanded of me an endeavour to gratifie such religious Appetites. And hereupon I chose rather to publish mine own inabilitie, than to frustrate the expectations of such Christian Spirits; intending hereby to divert them with a mean view and sense of heavenly things, which as Saint *Paul* speaks, *Ephes.* 1. 4. are *the earnest of our inheritance, untill the redemption of the purchased possession, unto the praise of his glorie.*

But it will appear by the Methode I have here chosen and the manner of my proceeding in this Discourse, that it was not my principall, much lesse onely, designe to be usefull to greater Persons, or sublimer Christians, but to the

loweſt and meaneſt of both Orders, I having laid my foundation ſo low as the weakeſt may reſt on, and improve by, and ſo raiſe themſelves by orderly gradations to a more conſiderable height. Which courſe I have taken not out of affectation of ſingularitie, as ſome may conjecture who are either wholly ignorant that this is of very long ſtanding in the Catholick Church, or doe know that books of Devotion in our Mother-Tongue have very rarely, if at all, inſiſted on this Subject, or trodden the ſame path with me: and they of the Unreformed Church who have often treated of this matter, have very ſeldome handled all theſe parts of Piety together: but paſſing over lightly the Illuminative and Purgative parts of Religion, have ambitiouſly (to my apprehenſion) ſtrived to abound and excell in the Unitive-Way, and their Myſticall Theologie, ſoaring very high, if not exorbitantly towards Heaven, and gaining to themſelves and Church

no

no ſmall eſtimation for divine Contemplations, ſtrange Notions and Language, as if they had themſelves been wrapt up into the Third Heaven, as was Saint *Paul*, and were priviledged to doe what was denied him: *viz.* to utter thoſe unſpeakable words, which he tells us, 2 *Corinth.* 12. *It is not lawfull for any man to utter*: and exalting Contemplations, to the undervaluing of operations and active life: under pretence that *Marie*, who ſate ſtill, not attending Chriſt being preſent, choſe the better part; and *Martha*, the inferiour, in ſerving of Chriſt: which notwithſtanding it be ſo generally received and applauded by Scholaſticall as well as Myſticall Doctours auntienter and later, ſeems to me to be no otherwiſe true, than as *Mary* repreſented the ſtate of bliſſe hereafter, conſiſting alltogether of Contemplation and Affection; and *Martha*, the ſtate of a Chriſtian in this Life, in which unactive Contemplation and barren in the work of the

Lord is ſcarce laudable; and, as the *Quietiſts* are ſaid to magnifie it not tolerable; they amongſt other notorious Errours charged upon them excluding divine Meditation from their contemplation, by too great niceneſſe: though we our ſelves have in this Treatiſe diſtinguiſhed them as degrees conſiſtent one with another, ſo far as they are Acts of the ſpirituall life we now live.

For according to our preſent Subject; we firſt, not without good advice, conſider ſimple Intelligence or knowledge of God, acquired by Illumination of the naturall Man, whereby a Chriſtian comes to a right belief of God, and a knowledge of himſelfe, and a diſcerner in good meaſure of Spirits, and fallacious Viſions, and Revelations.

This being competently attained unto, diſpoſes the Soule to right Reformation of it ſelfe, from the inveterate evills of ſin corrupting and afflicting it, which is the Purgative way every true Chriſtian ſhould exerciſe himſelfe

in, untill he hath purged out the Old Leaven, and cast out the Old Man, of which Saint *Paul* speakes, with the affections and Lusts.

And because it suffices not to denye, and even to dye unto worldly lusts (if this may be supposed) unlesse we allso live the life of Christ, and be truely united unto God through him, and that by those proper helps and ascents prescribed by him, and in some manner by us described here, therefore doe we proceed to the third State of a Christian, commonly called, the *Unitive*; wherein is to be found that true rest of the Soule promised by Christ: not so as to cease from a possibility of sinning, or suffering perturbations, as late *Quietists* are allso reported wickedly to maintain, but so as to prefer God and Godlinesse above all things in the World; and by love of and delight in them to persevere immutably to perfect consummation in blisse hereafter.

And

And having thus given thee, Christian Reader, a brief account and Prospect of my present Designe, I committ my selfe to thy favourable acceptance, and commend thee to God, and to the word of his Grace which is able to build thee up, and to give thee an inheritance among all such as are Sanctified.

The

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THE

THE Methode and Means TO TRUE SPIRITUALL LIFE.

The First Part Treating of Spirituall Illumination.

SECT I.

Previous advice concerning the Necessity, Reasonablenesse and Usefulnesse of being truly Religious.

I. THERE being three principall Stages (as I may so speak) which every true Christian is to passe over in his travail towards that Sabbath of Blessed-

neſſe hoped for hereafter, and aſpired to, it may ſeem both very methodicall and profitable to that great end, to prepare the way thither by cleering up the defaced Characters written by Gods own finger on the tables of Mans heart concerning the ſenſe of God and Religion towards him, in generall: that ſuch a fundamentall perſwaſion being well received, the edification in our moſt holy faith may be more firme, abſolute, and better advanced.

2. For what may we call Religion (ſpeaking here more practically than artificially) but a thorow conviction of a Supream Being and Power, able to ſave and deſtroy everlaſtingly; inferring a ſtrong and juſt obligation, upon all creatures, eſpecially Man, to pay the debt of veneration and obedience to that God from whom he received his preſent being, and to whom he owes his ſubſiſtence, and upon whom depends his future ſtate of happineſſe or miſery.

3. But may it not here allſo be ſaid, *Who hath believed our report, and to whom hath the Arme of the Lord been revealed?* too many obſtinately refuſing any better guidance or conduct of their Lives, but ſuch as may favour their degenerous and dangerous humour of gratifying their ſenſuall appetites, hurrying them to a liberty inconſiſtent with that whereby we are made free to God by Chriſt

Christ Jesus. For his service being perfect freedome; when we are dedicated to him in Baptisme, we renounce the servitude, and turpitude of the world; and enter our selves Apprentices to learne and doe the will of God, by Religion, the Art of all Arts: God at the same time Indenting and Covenanting with Believers so faithfully serving him, when their times come out by death, in this world, to give them a more noble and desireable freedome, by making them Citizens in Hierusalem which is above, the Mother of us all; than which the heart of man can desire no greater or better event of all his labours and services in the world, nor so good, nor great remuneration.

4. Who would not then sometimes retire into the chamber of his heart, and seriously consider these things? And who considering these things, would not apply himselfe to this so necessary, so divine and beneficiall a work? shall we see so many Artists of this world strive to excell one another, not only for lucre sake, but esteem of men, in their severall professions and trades, and shall we be cold, indifferent, and careless in this of Religion, the glory of all? How many have become poor, infamous, miserable, and perished finally merely for want of Religion better informing and governing them? And how many on the other side, hath Religion

celebrated and immortalized, above all other arts, ſciences, or heroick Feats in the world? How many pittifull perſons in the eye of the world for birth, parts, education, poſſeſſions and the like, admired by the world, have outſhin'd men even in this world, in true honour; whom yet the world has accounted moſt renowned and happy, and after this life have perpetuated their names longer, and propagated them farther than the wiſeſt of the worlds Philoſophers, and the nobleſt Princes and Potentates thereof? And yet how few are there who contend ſo zealouſly for this, as the other?

5. For what are all arts or ſciences, or powers, or pleaſures, or profits unſanctified, or unſeaſoned by Religion, but ſo many inſtruments of wickedneſſes, couſenages, and villanies? And what are all humane Societies and Polities but ſo many ſhops of injuſtice, deceits, and uncontroulable rapine and ſpoil without Religion influencing the conſcience and regulating the Actions of Men? For without this, no ſuch Lawes can be enacted which may ſecure either the perſons of men from violence, or their properties from injuries. And the advantage that ſome irreligious perſons make to themſelves by contemning Religious Rules, tends directly to the ruine of the Common body, or innumerable particular perſons. For one man

man having no ſenſe or conſcience of God and the fear due to him, corrupts wines and other drinks, with ſome benefit to himſelfe, and great prejudice to the bodies of many more: others falſyfie ſtuffes, ſilks and cloaths, and deceive the wearer: others counterfeit lawfull money, contrary to the Standard; and bring dammage to their neighbours, and often loſſe of life and goods to themſelves. Others defraud in weights and meaſures; others emboldened by gainfull ſucceſſe in unjuſt practices, caſt off wholly the very vizor of Conſcience and Religion, and with open face rob and ſpoile their neighbour, and in concluſion bring confuſion to themſelves.

6. Theſe are indeed lamentable conſequences of an irreligious mind; but how much more to be lamented and avoided are the corruptions and waſts made upon the Inward man, by the want of Religion? How hereupon doe as well monſtrous as pernicious dogmes invade the underſtanding, and miſlead it into many idle, fooliſh, falſe, and abſurd paradoxes? And theſe prevailing, how are the affections ſet at liberty to run into all manner of ſenſualities, and ſophiſticate the powers of the Soule; more criminall in the account of God, than corrupting the Kings coin, or defacing maliciouſly his Image can be with men:

more prejudicial to man himselfe than outward blindnesse of the eyes, mutilation of members, or lameneſſe of limbs: as our Saviour teaches, when he tells us, it is better to goe to heaven without a right eye or right hand, than having such iutegrity of bodily parts to be cast into hell, for want of true Religion. But becauſe such as want Religion are leaſt of all sensible of such remote and inevident evills preached against wanters of Religion, it may not be inconvenient to bring down the Appeal against them to their senses and outward obſervations, which may inform us what havock irreligion makes upon mens persons and outward conditions, bringing their wits into suſpicion of weakneſs; who to appear somebody in dogmatizing, are constrained to take up the opposing the received principles of Religion: an extraordinary subject drawing mens ears to liſten after such a vain Philoſopher; whom otherwayes no man would regard talking aud walking according to the known Rules ot sobriety, and piety, through the defects of reaſon, ayming at no greater glory, than thoſe obſcure and pittifull fellowes of little or no place or power conſiderable, who to acquire somewhat of a name, provoke and set upon invincible Champions, or chooſe to periſh by a Royal hand.

And

7. And must not the portion of reason be very weak and low in him, who undertakes the oppugning that which so many before him have attempted without any other event than their own infamy and stupidity after a wilfull opposing the once approved truth? For so impregnable is the Rock of Religion, that it could never be master'd considerably by any assaults; nor so far sunck or lost to the view and approbation of men, by the leaden weights of mens ratiocinations, but it *buoy'd* it self up above all such enemies, and triumphed over them, while the names and memory of its adversaries rotted, and their own deeds contrary to Religion oppress'd them in their vices, and confounded them. So that delighting not to know God, but holding the truth in unrighteousnesse, stupendous infatuations have seized upon many of their mindes and disturbed their affections, that not only contrary to that they call Religion, but to that we and they both call Nature, they have corrupted and abused themselves, so that such things as they would not understand, in processe of time they cannot; and those actions which seemed unreasonable and brutish once to themselves, become their supreme perfections, in which they glory, and perhaps perish.

8. These mischiefs then foreseen; and the contrary benefits of Religion discerned and believed, put me upon the designe of S. *Paul*, desiring men to suffer a word of Exhortation; that they would be reconciled to Reason, sometimes magnified by them in word, but not so often allowed of in practice; to God, and to Religion, and to Christ Jesus bringing salvation unto all men; whereby they can only be happy. And that they would not here expect demonstrations to compell them to come into the Faith, nor eloquence to perswade them, (not pretended to here) but the simplicitie of the truth, and the power of Godlinesse, and the tranquillity of minde and conscience, no other wayes to be attained; and the unspeakable happinesse believed and expected hereafter, may suffice to awaken divers to enquire seriously, whether these things be so; as good *Bereans*; which will easily appear to every unprejudiced minde, under this great advantage above worldly doctrines, that none of these have so much as dar'd to promise so great future blessings in a world to come; nor have any made good such fair promises of present happinesse in this world; which notwithstanding so many have been charmed with and unhappily trusted to, and been deluded by.

9. But yet I would not be here so understood, as if I intended to insist upon the Principles

Principles of Christian Religion; but supposing that to be the truest, and most perfect; and also the Scriptures to be the word of Life, and of God, and Rule of Faith and holy worship, and Christ the true Messias that was to come into the world, and that there shall be a resurrection of the just and unjust, yet I held it requisite speaking of Illumination, to instance in the principal heads of Christian Knowledge and Faith whereby Religion doth furnish the minds of believers, which either not at all are to be found in other books, or so uncertainly and obscurely as the full assurance of them must only be owing to such divine Revelations; Before we speak of which particularly, we shall, in the next place, give some account of the three main branches of our present Methode.

SECT. II.

A brief description of the Illuminative, Purgative, and Unitive way in Religion.

1. THE seeds of Religion being sown in the heart by God himself, and some smaller and dimmer strictures cast into man by the same hand directing man to God, it is the duty of every one to improve the same by orderly progressions to the measure of the stature of Christ; as the Apostle speaks

Ephes.

Ephes. 4. To this end Antiquity (not without competent grounds in Holy Scripture) hath pitched upon three more considerable states of a Christian, and ascents of the Soul towards God by Religion, though not absolute, yet necessary to Salvation. For Saint *Johns* words, 1 *Epist.* 12, 13, 14. seem to tend to this, distinguishing little Children, Young Men and Old Men: or Beginners, Proficients, and Perfect, not so absolute as God may not finde fault with, yet so as before man they may be irreprehensible, and allowable by God, according to the scantlings and infirmities of Flesh and Blood. And agreeable to this, *Cassian* in his Collations, with some others, have observed that *Solomon* wrote three Books: One for instruction and illumination in wisdome, which we commonly call the Book of *Proverbs*, initiating young beginners in the knowledge and fear of God, which is there called *the beginning of Wisdome, and good understanding*; laying the foundation to eternal Life. The other Book of *Solomon* called *Ecclesiastes*, represents to the eye and understanding the vanities of the world, and the pollutions of earthly joyes, with a tacite disswasion from the use of them, to the dishonour of God: which performed introduceth a man to the third and last degree of perfection in this world, contemplation of God and divine matters, whereby

whereby ſuch a ſenſation of the divine goodneſs is ſo far wrought in the Soule, that it becometh united more entirely with God; which we call the *Unitive* way: and ſeems to be figured out to us by that *Song of Songs*, called commonly *Solomons*. And this threefold Cord binding the Soule to God, ſeemeth to have ſome little inſinuation made to us from the wiſdome of the world, the Ancient Pythagoreans teaching three manner of wayes of attaining happineſſe, Labour and Action about Vertue; Meditation conducting to Knowledge of God, and Love of God, which is the true conjunction of the Soule with God.

2. Such concurrence then there being of divine and humane wiſdome to juſtifie ſuch a partition of Religion, no wonder that the reputed *Dionyſius* the Areopagite took hold of ſuch an occaſion given to him to commend this tripartite doctrine of the Illuminative, Purgative, and Unitive way of ſerving God; in which many have imitated him, and much; and perhaps too far advanced it. From whom I take the libertie ſo far to varie as to make Illumination the foundation and firſt ſtep to all regular aſcent to Godward, as proceeding from that faith which is the foundation of all Chriſtian graces. For by it, we come to have the eyes of our underſtanding opened, and judge our ſelves, and purge

purge our selves, and fit our selves for an higher and neerer conjunction with God, as will appear more fully hereafter.

SECT. III.

Of the necessitie and use of Illumination: and of Faith with its subordinate graces, properly conducing thereunto.

1. FAmous is the distinction of St. *Paul* of Theologicall Vertues into Faith, Hope, and Charitie, as of them upon which all other Christian duties and vertues are founded and move towards that perfection competible to believers in this life. Faith illuminating, Hope purging, and Charitie or love of God uniting us unto God. For the naturall man is blinde and cannot see afar off, as St. *Peter* teaches us. And naturally we all lye polluted in our blood, and so naturally are aliens from God and unreconcileable by any other name or meanes but that of Christ Jesus, in whome to believe, is to know God and our selves. For as the Wise man saith, *Proverbs* 19. 2. *That the soule should be without knowledge, is not good.* Faith with Christians begetteth knowledge properly divine in Christians, being the light and eye both of the soule regene-

rate,

rate. So that, as it is not possible for the blinde man to work any curious work without the use of his eyes, but every act tending that way, must be a fault and errour (For how can it be expected that any man should sew well that cannot thread his needle) so they on whom the light of the Gospell shineth not, who are not enlightened. The first thing that God produced in creating the world was light; not that he absolutely needed it, but that the creatures did; and to intimate unto us the order of true Regeneration; that it must begin with Illumination. And therefore God who more immediately of old revealed himselfe to his chosen servants, did, in following ages set up and fix a light in his Church, the written word of God, which received by faith should become a constant Guide to our Feet and Lanthorne to our Pathes, passing through this dark Vale towards the Mount and true City of God.

2. For without this the Philosophers of this world professing themselves (as St. *Paul* speaks *Rom.* 1. 22.) wise, became fools: erring in the very first step and prime principle of divine knowledge; which teaches the only true God: they for their part, in groping after God, changing the glorie of the incorcorruptible God into an Image made like unto corruptible man: as St. *Paul* allso observeth

veth, *v.* 23. which is much the ſame as to turne the image or very ſubſtance of man into God. But when it pleaſed God that the Day-ſtar ſhould ariſe in our hearts, as St. *Peter* ſpeaks, which is Chriſt revealed to the world and minds of men: and when as St. *Paul* ſpeaks 2 *Corinth.* 4. 6. *God who commanded the light to ſhine out of darkneſſe, ſhined in our hearts, to give us the light of the knowledge of God in the face of Jeſus Chriſt*, then did the ſhadowes of darkneſſe and ignorance flee away. Holy *David* having foretold of this, when he ſaid, *Pſalm* 36. *In thy light ſhall we ſee light.* So that as Chriſt ſaith of himſelfe, *He that gathereth not with me ſcattereth:* in like manner may it truly be ſaid, Whoſo enlighteneth not with, by, and from him darkeneth: as it happened to thoſe ſubtile and wiſe diſputants, *Jobs* Friends, *Job* 38. who darkened counſell by words without knowledge.

3. And too near do they approach to the like errour, who darkening of late the doctrine of Faith and the uſe of it, imagine the ſtrong perſwaſion they have of the goodneſſe of God and Grace of Chriſt ſufficient to the great end of light and ſalvation; and that the Inſtrument whereby they ſhould work, is the work it ſelf, to be performed by them, and ſuch in which a man might acquieſce; as having fulfill'd the whole

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Will of God; and thereupon entertain such a perswasion of himselfe, that infallibly he shall be saved, while he remains very deficient in the common and known duties of a true Christian: mistaking the true notion and office of Faith, which is not so much to teach us what we are our selves, but what God is, and what is his Will, and what our dutie is to him, and the effects of obedience, and holy life prescribed by him: So that justifying and saving faith, is Godlinesse in the power of it, and Godlinesse in the power, of which St. *Paul* speakes, is a Confluence of all Christian Graces and Vertues, the principall of which are reckoned up by St. *Peter*, where he counselleth, 2 Epist. 1, 5, 6. to *Adde to faith, vertue; and to vertue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godlinesse; and to godlinesse, brotherly kindenesse; and to brotherly kindnesse, Charitie*: And having profited so far as to be possessed of such Graces, to strive, as the same Apostle hath it, to abound in the same; which having competently attained unto, gives the best assurance of the good purpose of our heavenly Father, to give us the Kingdome promised to them that believe.

4. But the presumptuous and preposterous faith whereby men are prone to phansie themselves into the highest favour of God,

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before they have passed through the discipline of Faith, which is labourſome and uneaſie to Fleſh, is that which leadeth men into blindneſſe of minde, and perhaps perdition, in the midſt of ſtrong perſwaſions of the contrary, our Saviour Chriſt teaching us ſo much, where he ſaith, *Luke* 17. 7. *Which of you having a ſervant plowing or feeding cattle will ſay unto him by and by, when he is come from the field, Goe and ſit down to meat, And will not rather ſay unto him, Make ready wherewith I may ſuppe, and gird thy ſelfe and ſerve me, and afterward thou ſhalt eat and drink.* Which teaches us, that it ſufficeth not preſently to take up our reſt of aſſurance of our ſalvation by faith ſpeciall, ſo ſoon as we are called home to God from the wide and wild converſation in the field of this world, but muſt yet farther attend the ſervice God hath for us to doe, and then to expect his farther favour of an eternall reſt.

5. And becauſe, amongſt various acceptations in holy Scripture of the word Faith, it is ſometimes uſed for the Grace of faith, and ſometimes for the works and fruits of faith, every prudent and pious Chriſtian muſt be very carefull that he puts not ſuch a fallacie upon himſelfe as to inferre to himſelfe the whole vertue of faith taken in its full latitude, upon ſome particular branch thereof

thereof found in him: crouding all duties of pietie into one, and that rather a preparation unto true, religious life, than the principall part of it, such as knowing and believing, and the meanes thereunto tending, reading and hearing of Gods holy word. For being well initiated in those necessarie principles and helps of devotion, there so to stop, or in them to improve, that acts of faith, hope, and charitie should be neglected, overthrowes the whole design of faith it selfe: whereof no small part is to confesse our sins, to repent heartily and thorowly, to attend to good works, and acts of mercie, to bring forth fruits worthy of repentance: and not to think to commute with God; that when he requires private or publique worship, we should think it as well and perhaps better, to read certain Chapters in the Bible, or to be present and heare a Sermon: and when God calls to performe good deeds of Charitie in visiting the sick, and being at charges for the relief of the poor, to exceed in reading and praying, supposing such cheaper parts of splendid profession, will answer all obligations to God and our necessitous neighbour. Whereas it is one principall point of true Christian Illumination by faith, to understand what it teacheth us by the Apostle, saying, *Coloss.* 4. 12. *Stand perfect and compleat*

in all the will of God; to the effecting whereof Faith is ordained and given us by God, as a tool and Engine, not as the work it selfe.

6. And therefore the ancient and more experienced Father we read of, handsomely and truely reproved the mistakes of three well inclined novices in the founder part of Piety, when the First declaring the course of his *Life*, said with expectation of applause, I have got the Old and New Testament by heart. Then, said the Old man, thou hast poured out many words into the air: intending he should understand, that all that was to very small purpose without proportionable acts of holinesse. And the Second said, I have wrote over all the Old and New Testament with mine own hand. Then (said the ancient Father,) thou hast filled thy windowes with store of paper. And the third glorying that the grasse grew on his hearth; implying how much cold and hunger he had suffered; was answered by the same person, Then hast thou driven away hospitality; intimating, that no man abounding in some good duties must perswade himselfe that he shall thereby make compensation for such defects in other graces willfully neglected: being better informed from St. *Paul* that knowledge, and the Scriptures themselves were entrusted with us by God

God *that the man of God may be perfect, and thorowly furnished unto all Good workes,* 2 *Tim.* 3. 17. And as *Davids* practice was, *to have an eye to all Gods commands,* without exception, or limitation, *Psal.* 119. 6.

7. Against this if it chances to be objected, (what vulgarly is said) that there is no perfection in this world: we may answer without great difficulty, That perfection there is in the Scriptures themselves, and Christian Religion above what is to be found in any other Authours, Sciences or Religions. There is a perfection of integritie or of parts, which St. *Paul* to *Philemon* ver. 6. calleth, Communication of faith becoming effectuall by the acknowledging of every good thing, so that not one vertue or dutie prescribed to a true Christian must be wanting to the true believer, however the degrees of those vertues may be, and generally are imperfect. And yet again, having in some degree been initiated into all Christian vertues, we are not there to rest as if we had alreadie attained the end of Religion, but must prosecute those mean, yet good beginnings till we arrive to that pitch which God hath not revealed unto us, that he will accept to our justification and salvation; but only have a sound, firme, and comfortable Hope of the Favour of God, which some are pleased in these last ages, to call Faith

justifying: But faith properly so called hath for its object truth, and that as relating to all men: but Hope hath for its object, Good; and that as pertaining to particular persons; of which nature is the perswasion we have of the foresaid Good as truely belonging unto us: and thereby, as St. *John* speaks, 1 *Epist.* 3. 19. *We assure our hearts before him.*

SECT. IV.

That Faith, and not naturall Reason improved, is the only proper Cause of Christian Illumination, being taken for the things revealed, whereof some principall Heads are here given.

1. IT is a common and usefull distinction of Faith by the Learned, not difficult to be understood by the unlearned, into the matter or articles of our Faith propounded to our assent by God himselfe in his Word; and the Gift and Grace of Faith enabling us to believe things so revealed, and necessary to our Salvation. It will be therefore very expedient for the better informing every plain and sincere capacity, to make some recitall of those things our Faith Christian is founded upon, and which we are to believe, and that principally by Revelation: and not wholly

wholly to be ſilent herein any more than St. *Luke* was in writing his Goſpell, *Luke* 1. 1. *For as much as many have taken in hand to ſet forth in order thoſe things which are moſt ſurely believed amongſt us:* becauſe ſeverall formes and phraſes may help towards the ſame ſenſe and end of believing, and illumination.

2. And here firſt of all is to be conſidered and believed the great Prerogative of Chriſtian Religion above all other diſcoveries made to Man: when our Saviour Chriſt in St. *Matthew* ſaith, Ch. 11. v. 25. *I thank thee O Father, Lord of heaven and earth, becauſe thou haſt hid theſe things from the wiſe, and revealed them to babes.* Not that Chriſt maligned the knowledge of theſe things to others; but that he admired the priviledges conferred by God upon his mean flock. And what theſe things are, and how, and to whom, revealed, St. *Paul* certifies us, 1 *Corinth.* 2. 6, 7, 8, ſaying, *Howbeit we ſpeak wiſdome among them that are perfect, yet not the wiſdome of this world which cometh to naught; but we ſpeak the wiſdome of God in a myſterie, even the hidden wiſdome, which God ordained before the world to our glory—— For God hath revealed them by his Spirit. For the Spirit ſearcheth all things, even the deep things of God.* Meaning hereby to teach us, that whatever knowledge man

may attain to in the ſearch of the myſteries of Nature, Revelation is abſolutely neceſſarie to the knowledge of the deep things of Gods counſell and pleaſure concerning his own Nature and Being, and our ſervice of him, and ſalvation by him, diſcovery ſhould be made unto us, ſome other way than by our natural reaſon, darkened by our own apoſtaſie and infatuations. So that the whole Bible may be called one entire book of divine Revelations: the *Jew* having received many things from God which were denied unto the *Gentiles*, and the Chriſtian having received from God more clear diſpenſations and ſublime than were granted unto the *Jew*, for he beheld things as in a glaſſe darkly, but the other, face to face; that is, the very things themſelves, and not the darker ſhadowes, which were to flee away at the riſing of the Sun of righteouſneſſe: which is by the Apoſtle called, *the Myſterie of Chriſt*: which in other ages was not made known unto the ſons of men as it is now revealed unto his holy Apoſtles and Prophets by the Spirit. Whereupon St. *Peter*, 1 Ep. 1. 5. tells us of Gods Elect, that they are *kept by the power of God through faith, unto Salvation, readie to be revealed in the laſt times*: which laſt times were the ſame of which the Apoſtle to the *Hebrews* ſpeaks, that in the laſt dayes God hath ſpoken unto us by his Son: and

those last dayes were the dayes of the Gospell revealing the mysteries of Godlinesse unto us; and not these last dayes phansied by some.

3. Now, notwithstanding innumerable are the divine documents and notices extraordinarily deliver'd through the New Testament, and more especially there be a fair Catalogue given us *Heb.* 11. of the singular vertues and uses of Faith in revealing divine things, yet because we now speak chiefly to babes in Christ, or *St. Johns* Little children, it may not be amisse to assist the weaker, without offence of the stronger, in giving some speciall instances whereby the knowledge of a green Christian is either actually improved, or improveable to a greater degree than can readily be found in aliens from Christ.

4. There have been, in former years, some leading men in the Reformation and learned, who have collected ten severall and considerable grounds in which all Religions concurre, and this was the ingenious contrivance of *Bibliander*: since which, divers with tolerable designe, but I fear with no good event at all, but rather the contrary, have in these very late years, written about Naturall Religion, and the Reasonablenesse of Christian Faith manifested by naturall Light: hoping it may be, to begett a better

opinion in many rank Rationalists, of Christian Religion; but perhaps they considered not what evill consequence followes from hence, *viz.* that the very first principle of our Christian faith is hereby weakened, and more slighted; as judged from hence, not to be so necessary as commonly is received. For Revelations divine, and that these writings we call Scriptures, are divinely revealed, is the most fundamentall part of our Religion: which to make credible by sundrie Topicks of reason, have been alwaies the practice of the Ancients, as it is still of the moderne, not illaudable: but to offer demonstrations, and those such upon which they would constrain belief of that first principle, is to cause the whole fabrick of Christian faith to rest on that tottering and unstable foundation; and of divine, to dilute our faith into humane perswasion; all superiour articles of our faith having no stronger stay than such a bottome will allow them.

5. And I must confesse, for my part, I am so far from being pleased with the pretended Golden sayings of *Pythagoras*, or the divine sentences of *Plato*, *Seneca*, and especially that moderner vapourer, or rather vapour it selfe, *Hierocles*, and such as *Eunapius* presents unto us, that they rather turne my stomach at their æmulation of Christian perfection, thereby to lessen the value

value of Chriſtian Religion it ſelfe, than draw me to affecting or admiring them. For St. *Paul* 2 *Corinth.* 1. 14. tells us, 'tis *By faith we ſtand:* and again, that our faith it ſelfe ſhould not ſtand in the wiſdome of men but in the power of God. And it will be found by experience, that humane reaſon thus coming officiouſly to the aid of divine Faith, unable to ſatisfie the doubting minde about the doctrine proper to Faith, will in the end, prove ſo ſawcie and domineering as to give law to faith, and like Ivie which clings to the tree for a ſubſiſtence, will weaken it and ſuck out the heart of it, in time. Herein therefore conſiſteth the very ſoule, or (as ſcholaſticall men ſpeak) the very formall reaſon of Chriſtian faith illuminating otherwiſe than the humane Lights of this world, that we believe what we have not ſeen by ſence, nor learned by experience, *viz.* That the Scriptures we now are poſſeſſed of, are the Revelations which God hath given us for our inſtruction and direction in the knowledge of him, and holy converſation before him and the world.

6. Now from this foundation laid, this principle granted, this fountain of all ſpirituall wiſdome and underſtanding opened, doe iſſue all particular branches of our faith illuminating us: ſome few of which articles reduced into the three eminent Creeds of all Chriſtian

Christian Churches, *viz.* The Apostolicall, the *Nicene* and *Athanasian*, which may yet be more plainly and vulgarly thus ordered, to ease capacities.

1. First that there is a God: and this God but one in nature and substance; of an infinite, eternal, immutable Being; and there is, or can possibly be no more; number herein destroying all perfection proper to the divine Being: which article, though some of the wise Naturalists did give their cold assent unto, yet scarce ever so, but they tolerated such opinions and religions of others as maintained the contrary; feeling rather, as the Apostles phrase is, after God, than finding him, or holding him fast by such a strong faith as Christians are and must be indued with: knowing assuredly, that Religion, and our Salvation receive by no one superstition, so deadly a blow, and destructive to all sound Christianity, as to erre about this first principle, by acknowledging directly or indirectly, more than one God: that is, either in the Proposition, professing more than one, (which totally subverts Christianity) or in Practice, worshipping that for God which is not God, though under a strong perswasion, that what we worship is that one true God; and though in mind and intention we design to worship only the true God. For such a fact upon involuntarie errour (and all er-

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rour is ſaid by wiſe men to be involuntarie) may mitigate the offence before God and man, but it cannot at all change the thing it ſelfe; making that to be no idolatrie which is Idolatrie; or that no hereſie which is hereſie in it ſelfe, but only by certain circumſtance may alleviate (and yet we know not how little or much) the crime of the offender: which crime is in it ſelfe directly damnable, and ſo by the doctrine of our Chriſtian faith to be reputed, and even with the loſſe of our lives to be avoided.

2. And the ſame faith likewiſe teacheth us, as neceſſary to ſalvation, to believe aright of the ſeverall and diſtinct wayes of the ſubſiſtence of the Deitie in the Trinity of the perſons: which we commonly call, Father, Son, and Holy Ghoſt; which, as we muſt believe to be three, and not one Perſon, ſo muſt we believe to be one in nature and ſubſtance, and not three: ſo that the Father begetteth the Son, and is not begotten of any: and the Son is begotten of the Father by an Eternall and incorrupt generation, not to be parallel'd in any other productions, though dimly repreſented unto us. And the Holy Ghoſt proceedeth from the Father and the Son; by ſuch a divine emanation as is not imitable by any created proceſſion. And in this article of our Faith, Chriſtians being wholly deſtitute of all naturall aſſiſtance

to

to believe, the whole must redound to the power and pleasure of God revealing these things, and rendering them credible, our faith upon that ground receiving them.

3. And a third point of our Faith proceedeth to reunite, as it were, in our mindes and perswasions, those persons we acknowledge to stand so distinguished by their intrinsecall Relations mentioned, in their outward operations, such as are acts of Creation, Preservation and Governing, by a most wise and just providence, all things which are in this visible world, and in that or those worlds which are to us invisible, called Celestiall.

4. And hence it is that, by the same faith, we are taught more expressely and particularly, that the One God, Father, Son and Holy Ghost gave a being to all the world, and out of nothing, produced what we see, and what we understand, and more than we can behold and apprehend; determining that knottie controversie which the Philosophers could make no work with, concerning the Creation of the world, which some would have never to have been, but subsisting from eternitie of it selfe: and not only so, but we understand by divine Revelation and Illumination, how the world was made: and that not by the contriving of the brain, or a modell laid before the eyes, or by the labour of the hand, the sweat of the face, and tedious,

dious, but neceſſarie toyl of many dayes, years, or ages; but by the lighteſt and eaſieſt way we could poſſibly underſtand any thing to be wrought; For thus we read *Heb.* 11. 2. *Through faith we underſtand that the worlds were framed by the word of God, ſo that things which are ſeen were not made of things which do appear*: And ſo we read *Pſalm* 33. 6. *By the word of the Lord were the heavens made, and all the hoſt of them by the breath of his mouth*: And yet not ſo by the word or mouth of God, as that any ſuch part is to be admitted in God, or that properly God ſo ſpake vocally, (For to what, or whom ſhould God ſpeak ſo, when there was no bodie, yea nothing to hear) but it was a mere, ſimple, pure velleity, or willing of him, ſo effectuall as to produce the Univerſe, without the labour of his hands, or of any other Agent or Inſtrument under him, as ſome have vainlie imagined, contrary to our divine Faith. For by the ſame power that God could create a worme, he could create an Elephant, and with the ſame eaſe that he could create a Mite, he might create the hugeſt Monſter that ever the earth bare; yea, the earth it ſelfe: and that without delaies, or diſtances of times; though, to ſhew his libertie and not neceſſity of working, and to teach us adviſednesſe in all our Actions of importance, he vouchſafed to diſtribute his acts

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into severall orders, and spaces of duration, called Dayes. For (as 'tis said) in six dayes the Lord made heaven and earth, and all that is therein, &c.

5. And from this generall working or acting of God, we are lead to an higher degree more nearly concerning our selves. For it must necessarily follow from hence, that, as the Psalmist affirmeth, *He hath made us, and not we our selves*, Psalm 95. And that as he made all things very good; so the more noble in rank such things were, the more perfect and unblameable they must needs be, as they came out of Gods hands. For God doth not work or proceed after the manner of nature from imperfect to perfect, as all naturall productions are ill formed and defective at first, and in tract of time arise to their ordained perfection: but God made all things, and especially Man, at once; most perfect, both as to inward endowments and outward forme, stature, and parts: so that nothing was wanting either to the ornament of his minde, or the perfection of his bodie, Crowning both with holinesse and happinesse immortal: wherein his own Image and likenesse principally consisted; adding unto them here in this life, power and dominion under him over all earthly things.

6. Furthermore the same faith teacheth us the Original of the soule or spirit of man, which

which was variously canvased by the wise men of this world, without resolution satisfactorie, and that he, and not naturall generation was the true cause thereof, and that Christ and his Father worketh hitherto, and he worketh, *John* 5. 17.

7. Seventhly, we learne from holy Writ, concerning the government of the World, that God leadeth not such a sedentarie and careleſſe life as some Philosophers imagined, after the manner of many Great Men, who build fair and stately Houses and furnish them richly, but so leave them to fall to decay, and the things therein to be lost and spoiled, neither doth he trouble his head or vex his heart (as some men doe) about the management of their Houses and Lands, but by a meam way of sufficient protection and providence, disposes all things, even Good and Evill, so wisely and harmoniously, that no molestation is given to himselfe, nor any damage to the Universe it selfe, though innumerable changes are constantly wrought to the detriment of some particulars there, and the like advantage to other things not before noted. So that what, for its time, lay hid and contemptible, is raised, as it were, out of the dust, and exalted to greatnesse and splendour; and for a season having so continued, by the same all disposing hand relapses into its ancient obscurity, and this by a perpetuall

petuall viciſſitude which ſome times an Age or two declareth; ſome times, not many Centuries of years. And by the ſame Faith we according to St. *Peter*'s Doctrine, 2 *Ep.* 3. 7. underſtand that as the heavens and earth were formed and ſtood out of the waters, ſo the heavens and the earth which are now, by the ſame word are kept in ſtore, reſerved unto fire againſt the day of Judgement.

8. By Faith likewiſe we know that the fine and admirable Maſterpiece of God himſelfe, Man, created in the foreſaid perfection, and being in great honour and happineſſe, through his own folly (as did the Angels before him) fell from his ſtedfaſtneſſe into blindeſſe, povertie, and generall miſerie of bodie and minde: contracting thereby diſorder of affections inward, and diſeaſes and death outward, the ſeeds of all which he tranſmitted to his poſterity, and is that Originall ſinne all are infected and infeſted with. This the Learning of this world could hardly, or not at all inſtruct us in, but is the office of our faith to inform us: From whence alſo we can only give account of the many and ſtrange exorbitances of our minde, and the ſeverall infirmities, diſtempers, and pains of our bodie before our reaſon comes to that ripeneſſe as to entitle us to the guilt of erroneous actions, or free election of Good and Evill.

9. Nei-

9. Neither could humane learning or books of the greateſt Philoſophers informe us, how, tied and bound in the chain of our ſins, and fallen into the depth of common deſtruction, we ſhould recover our loſſes, and repair our breaches; neither could we our ſelves deviſe any more than we could really deſire to evade the evils we were ſurrounded with: But that light from above which enlighteneth every man that cometh into the world, ſheweth that God out of the Abyſſe of his Counſells and freeneſſe of his Grace and Love towards Mankinde, firſt determined the redemption of him, and when the fullneſſe of time was come, actually ſent his Son into the world in the likeneſſe of ſinfull fleſh, to condemn ſin in the fleſh, *Rom.* 8. 3. *Galat.* 4. 4.

10. And this Salvation was ratified to man, ſoon after his fall; God entring then into a new Covenant with man to the reeſtating him into his favour, and reſtoring him to the bleſſed hopes of ſalvation eternall, upon Evangelicall faith, and obedience anſwerable thereunto. And that theſe termes of this Covenant may, as well as ought, be performed on mans part, though not upon his own ſtrength, is a materiall point of our faith, and a prime motive to our obedience. For were it not, that man bounden thus to God, might come up to that degree of perfe-

ction, as to be judged by God to have performed what is necessary to obtaining the promises made by God, no wise man would trouble himselfe to begin such an impossible work; and no faithfull man or true believer could be sure of his salvation, as is often taught we may and ought to be: but rather every man may be sure of his damnation, knowing that he can in no wayes doe that upon which his salvation depends.

11. Furthermore, it is necessary to salvation (as the *Athanasian* Creed tells us) that we believe rightly the Incarnation of our Lord Jesus Christ, who by taking flesh of the Virgin Mary his Mother, unto the divine nature, became an apt and sufficient Mediatour between God and Man; and Administratour of the New Covenant made between God and Man.

12. And this administration was wrought two wayes principally: First, by the divine doctrine and knowledge revealed unto the world, delivered by himselfe, and his elect servants to that end inspired extraordinarily; and contained in the severall Books of the New Testament. Secondly, by his Passion and death upon the Crosse, as a Lamb of God offered for the sins of the whole world, in which God rested satisfied, and became appeased; and Believers had accesse to the throne of Grace, and became accepted in the beloved.

13. But

13. But to the effectuall application of so glorious a benefit as this, is somewhat more required of all true Believers than a Faith passive; it being necessarie that first we should use the meanes ordained by God to that great end, before we can have any sound hope of attaining the same. And supposing faith preceding, the summe of what remains and to which other duties may be reduc'd, may be three fold.

1. The use of the Sacrament of Baptisme, instituted as a laver of regeneration, and a forme of initiation into the Covenant, without which we are of the number of Infidells, and aliens from the Commonwealth of Israel, and without hope of salvation, and in our sins, and naturall blindnesse, which hereby was so cured that the newly baptised were said in Scripture to be illuminated or enlightened, *Heb.* 6. 4. *Hebr.* 10. 32.

2. And unto this comes in, as an Auxiliary improving and perfecting the low beginnings of those once initiated, to an high degree of holinesse and comfort, The Sacrament of the Lords Supper ordained by Christ to the ratification of our Covenant entered into with God, and the memorie of Christs passion and death upon the Crosse for us; and our being more strictly and intimately united to Christ; as shall hereafter be more fullie declared.

3. A third moſt neceſſary and effectuall meanes of applying Chriſts merits to us, is that excellent gift of God, as the Scripture termes it, *Acts* 5. 31. *Acts* 11. 18. Repentance, of which (with the concomitants of it likewiſe) we may ſpeak farther hereafter.

14. Of the Reſurrection likewiſe of the bodie, and the reuniting of the ſoule unto it: and upon ſuch reſtauration, the receiving of the proper reward of Good and Evill done now in the body, is another article of our faith not demonſtrable by the wiſdome of this world, but diſcerned by Revelation.

15. To this likewiſe appertains the knowledge which Faith teacheth us of the Second coming of Chriſt in glorie and Juſtice, to be the Great Judge of Quick and Dead; bringing his reward with him: ſo that they who have done good ſhall goe into life eternall, and they that have done evill, into everlaſting fire.

16. Laſtly, as the nerve and bond of our Faith, we are by Gods Holy Word taught aſſuredly; that God hath two Cities or Societies in this world of his own Conſtitution, and not framed by the will or power of Man. The one is that Civill Government, wherein God hath ſet his Delegates to maintain order and unitie, by the due adminiſtration of Juſtice: to whom men are to be ſubject, as the Miniſters of God, ſent to thoſe ends.

ends. The other is the Church of Christ, or companie of true Believers, of whom Christ is the supreme Head: *From whom the whole bodie fitly joyned together and compacted by that which every joynt supplyeth, according to the effectuall working in the measure of every part, maketh increase of the bodie, unto the edifying it selfe in love*, Ephes. 4.16. And it being impossible that Faith it selfe should subsist long, the Church being dissolved; and it not being possible the Church should not be dissolved, where there is no order of Superiour and Inferiour; nor possible that such order should be preserved without subjection and obedience, the Catholique Church is to be believed to be holy, and obeyed as our Guide and Governour, and so is every particular Church managed by lawfully succeeding Pastours, to be reverenced and obeyed: untill such time that they, or it be convicted of some grosse errour, and defection from Christ; and not only till all exceptions made against them be resolved to our mindes. So that enviously and proudly to oppose that Hierarchy instituted by Christ, or the precepts delivered by them for the conservation of the Bodie in faith and worship of God, is to resist God and not man, and to make themselves obnoxious for officiousnesse without authority received of God, to shame and perdition.

5. And this Abstract of knowledge given us by God in his Revealed Word, I held very requisite to premise, as the grounds of our Christian faith, and as so many instances of his singular favour to his Elect ones, in discovering unto them such mysteries as the Princes of this world were and are ignorant of: and we might walke worthy of such light given us. And to these of a speculative nature might we adde those of the practicall order; whereby God doth teach us above the doctrines of men, not only not to commit such things which are dishonest, unjust, unreasonable, filthy, and the like, but not so much as to desire them: and that inward concupiscence of evill is a sin condemned by God, however tolerated by humane Lawes; either because they doe not actually break the peace of the Commonwealth, or because such close iniquities cannot come under the cognizance of humane judicature: But God searcheth the heart, and tryeth the reins, and judges the inward motions of the soule, as our faith tells us; The summe of which knowledge is given us by St. *Paul*, Rom. 7. 7. when, as learned as he was, he tells us, *I had not known lust, except the Law had said, Thou shalt not covet.* So that from hence we may discerne the truth of what *David* saith, *Psal* 19. 7. *The Law of the Lord is perfect converting the soule;*

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The Teſtimonie of the Lord is ſure making wiſe the ſimple: And again, *v.* 8. *The Commandment of the Lord is pure enlightening the eyes.* And what *David* ſaith there and elſewhere, *Solomon* in his Book of *Proverbs* more fully confirmeth, and eſpecially in the firſt Chapter; as in the beginning giving us the Subject of the enſuing Treatiſe, *To know wiſdome and inſtruction. To perceive words of underſtanding, to receive the inſtruction of wiſdome, juſtice, and judgement and equitie. To give ſubtilty to the ſimple, to the young man knowledge and diſcretion.* So foolish are they and ignorant, who out of miſtaken greatneſſe and Gallantry, and preſumption of knowledge falſely ſo called, are prone to deſpiſe the Revelations of Allmighty God, and eſtabliſh their own imaginations, ſerviceable to their Luſts and ſcandalous manners; falling thereby under the juſt cenſure of the wiſeſt of Men, *Prov.* 1. 7. *Fools deſpiſe wiſdome and inſtruction*: the reaſon whereof is, becauſe it is their enemie, in the unrighteous and unreaſonable courſes they chooſe to themſelves: verifying what our Saviour Chriſt ſaith, *John* 9. 41. of the haughty Phariſees, *If ye were blinde*, (i. e. through unaffected and involuntarie ignorance) *ye ſhould have no ſin*, but now ye ſay, *We ſee; therefore your ſin remaineth.*

SECT. V.

Of the Grace and Act of Faith leading to Illumination: and of the difficulties and means of believing.

1. NOW we proceed to the ſecond ſenſe of Faith, mentioned before; and that is, the Grace or Gift, or both, by which we believe: or the next diſpoſition of the minde towards Illumination. For as it is in nature, ſo likewiſe is it in the caſe of Religion. To him that is naturally blinde and diſcerneth nothing, exteriour objects are in themſelves as viſible, as they are to him who hath the perfect uſe of his eyes, and ſeeth all things duly offered to his ſight; but the indiſpoſition of the organe hindereth the exerciſe of the ſame. So we finde that what is preſented alike to all mens underſtanding and faith, hath not the like effect upon men to apprehend or believe what is ſpiritually diſcerned.

2. One reaſon whereof may well be that which our Catechiſme, directed by Gods holy Word, aſſures us of; *viz.* that we were borne in ſin; of which ſtate, blindneſſe is a principall part. So that as it ſeemed an incredible thing to the *Jewes*, *John* the 9th. that Chriſt ſhould open the eyes of him that was borne blinde;

blinde; may it ſeem one of the greateſt difficulties to us, that being ſo naturally ignorant and averſe to ſpirituall things, we ſhould be cured of ſo great a maladie. But the reſolution of this doubt is given us by Chriſt himſelfe, in the ſame Chapter, *v.* 39. ſaying, *For judgement am I come into this world, that they who ſee not, might ſee: and that they who ſee, might be blinde.* Chriſt therefore calleth himſelf *the light of the world*, *John* 5. 8. yea, and more than ſo, *John* 1. 9. according to the teſtimonie given of him by *John* the Baptiſt, *He was the true light that lighteth every man that cometh into the world*: that is, all men that come into the world, and are enlightened, by him only they are enlightened.

3. And when it ſo falls out, that men are not the better for the light offered to them and ſhining before them, a reaſon thereof is to be fetched from themſelves,, and the depravation of their own will, and obſtinacie and obduratenеſſe in their naturall ſtate, according to Chriſts own judgement of the world, *John* 5. *v.* 40. *Ye will not come unto me, that ye might have life.* So that as it is written by *Sulpitius Severus* in the life of St. *Martine*, that being endued with a marvellous gift or faculty of curing ſick and impotent perſons, The blinde, and lame, and decrepit, who got their living by begging, were

were affraid of him and would not come near him, leſt being cured of ſuch their defects and impotencies, they ſhould loſe their livelihood. In like manner, many getting a miſerable and beggarly livelihood by ſerving and complying with the world, and ſo being blinde and crippled in an heavenly ſenſe, refuſe that light, and life, and renovation which Chriſt bringeth with him. An inſtance whereof we have in the miniſtrie of St. *Paul*, preaching to the *Athenians* prepoſſeſſed and captivated with worldly wiſdome, and thereupon ſaying; *Thou bringeſt ſtrange things to our eares*: In their judgements more ſtrange than true. And though it be Mannah it ſelfe, and that dropt down from heaven for their edification and comfort; men, out of their ſcepticalneſſe and curioſitie, will queſtion it, and perhaps in time, loath it; as the *Iſraelites* that bread from heaven: there being generally too little agreement between the notions of half-ſighted naturall reaſon, and delectations of our ſenſes naturall, and the divine Revelations, and more ſpirituall preſcriptions given us by Religion: though naturall reaſon not counterfeited nor corrupted by baſer allayes of vitious men, may paſſe alſo as Gods true coyne. But that pure Gold it is not, which the Holy Ghoſt counſelleth us to buy, *Revel.* 3, 18. that we may be rich, and wherewith we may get white raiment,

raiment, that we may be clothed; that the ſhame of our nakedneſſe doe not appear; and get that eye-ſalve, that we may ſee; which is the word of God. For the knowledge or illumination which we have from thence, and that which we have from the Holy Spirit, differ no otherwiſe than that money a man carries about him, or that which the Tradeſman hath preſent in his Bank, and that which he hath in his Books, which muſt put him ſometimes to trouble to fetch in. The manner of which fetching in is by the Holy Spirit alſo, opening the heart that we may, (as the Diſciples going to *Emaus*, after Chriſts Reſurrection,) underſtand the Scriptures: untill which time that will be found too true which the Prophet *Hoſea*, Cap. 8. 12. complains of in Gods behalf, *I have written to him the great things of my Law, but they were counted as a ſtrange thing.*

4. But if we ſhould enquire faithfully into the grounds of ſuch incredulitie, and prejudice againſt Religion; we may finde them too often in the corrupt manners of men, influencing the underſtanding with miſtakes and groſſe errours: which yet ſome to cover with ſhew of greateſt candour in judging, and ingenuity, have wiſhed they could believe the things Chriſtianity requires of them. But if reality and common integritie be not alſo laid aſide here, how

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caſie a thing is it to reconcile them to the truth? For does not their own prime reaſon, and of all civilized People tell them that nothing truely humane is more naturall to Man than to be of ſome Religion? And yet if they be men but of indifferent reading and obſervation, they ſhall finde that there is no Religion, nor ever like to be, all whoſe Principles are obvious to all competent underſtandings: And ſo conſequently, that men, to avoid the barbaritie of Atheiſme, muſt believe more than nature can compell them unto, by her philoſophicall demonſtrations; or fall into an abſurditie little inferiour to Atheiſme, That every man ſhould frame his own Religion, and be ſo far religious as he thinks fit, and no farther; and which muſt neceſſarily follow, call his freak, and humour, his reaſon and judgement. So that it is ſcarce ſo true that a man cannot believe the myſteries of Religion, as that he will not: and he will not, becauſe he dares not, for fear of the worſt. Or let it be that he cannot, when St. *Paul* (if he be but ſo far believed) ſaith of ſome, 2 *Corinth.* 4. 4. *The God of this world* (who that is I ſuppoſe is well known) *hath blinded the mindes of them that believe not, leſt the light of the glorious Goſpell of Chriſt who is the image of God, ſhould ſhine unto them:* vain and vitious men having by their preſumed

ſumed wit, and evill lives, tempted evill Spirits themſelves, and drawn them to be acceſſaries to their infatuations. For as every good and perfect gift cometh from above, from the Father of lights, as St. *James* tells us, Chap. 1. 17. So doth everie notorious errour and wickedneſſe proceed from the Prince of darkneſſe, who ruleth in the Childeren of Diſobedience, they being called children of Diſobedience in Scripture, who obey not the Goſpell, nor believe it reaſonably propounded.

5. But it may ſeem ſtrange and worth our wondering; How the ſame effect of blindneſſe of minde, ſhould be aſcribed to God; and alſo to the Devill, in Scripture: as *John* 12. 4. ſpeaking of God out of the Prophet *Iſaias*, He *hath blinded their eyes and hardened their hearts, that they ſhould not ſee with their eyes, nor underſtand with their hearts, &c.* This is in truth a Scholaſticall difficultie, which belongs to another place; to which I may referre it: but here I would have it obſerved, that as Judges or Princes are ſaid to put Malefactours to death when they doe it not themſelves, but deliver them over to the Executioner, whoſe office it is; ſo God, upon juſt provocation, delivering great Sinners to the Devill, may be ſaid to be a cauſe of their hardneſſe and blindneſſe, when it is cauſed directly by Satan

Satan only, and themselves. But the true light of Faith, and life of Grace doth most properly appertain to God: as it is said, 2 *Corinth.* 4. 7. *By grace ye are saved through faith, it is the gift of God.* The reason whereof is, *That the excellency of the power may be of God and not of us.* And this key of knowledge, which is also of the Kingdome of God did Christ deliver to his Apostles: by vertue of which, God assisting, *Lydia*'s heart was opened: as we read, *Acts* 16. 14. And so necessary is the assistance of God in this case, that he seems to keep this key by his own side, and not at all times to lend it to his Ministers; no not the Apostles. Nor did Christ himselfe, (who as God had the command of mens mindes) allwayes succeed in his teaching and exhortation, but, by I know not what deep providence, suffered his labours to be frustrated by the incredulity of men. But this, we may say, falls out, by divine dispensation, that God may be all in all, in the beginning, continuing, and consummation of every good work: and to repell that spirit of presumption, whereby too prosperous Labourers in Gods Harvest or Vineyard might be prone to attribute much more to themselves, than comes to their share.

6. For this reason God sends such tempestuous and dark weather at Sea to the skilfull Navigatour,

vigatour, that he shall not be able readily to know or say where he is, till the restored calme Light better informes him: And sends Shipwracks sometimes to the subtill Merchant, that he may understand better who it is that gives skill and strength to get Riches: And disappointeth the hopes of the understanding and painfull Husbandman. And as the Prophet *Isaiah*, Chap. 44. *maketh diviners mad, and turneth wise men backward, and maketh their knowledge foolish*, teaching them all, and us too, and that in all senses, more perfectly that necessary lesson of humility, *Deuteronomy* 8. 18. *Thou shalt remember the Lord thy God. For it is he that giveth thee power to get wealth, &c.* And as it is with the riches of this world, it is with the riches of the world to come, or being rich towards God, as the Scripture speaks, *Luke* 12. 21. For undoubtedly, God may, and doth apparently denie the ordinary meanes of Salvation, sound knowledge, and holy faith in him, and of divine mysteries to some. To others he grants to be initiated, and to have some knowledge of the saving trueth; who there stop and proceed no farther, as tender plants rising out of the earth wither, and perish for want of the blessings of heaven falling on them; without which they can proceed no farther towards perfection: and some proceed farther, and promise fair,

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and for the ſame reaſon attain not to the intended end.

7. But nothing of this nature can reaſonably be taken into an Apologie or defence of the unprofitable ſervant, whom God hath delivered ſuch talents and meanes unto, that in themſelves tend unto ſuch progreſſions and conſummations as are ſaving and beatificall. But admit thou art becalmed, and canſt make no way, through want of divine aſpirations and influence; How canſt thou? how dareſt thou impute this ceſſation and oſcitancie of thine, in not doing the known Will of God, unto an unknown cauſe, or rather, a not-cauſe of doing: which whether it is ſo, as thou imagineſt, or giveſt out at leaſt that thou imagineſt, when thy heart contradicteth thy tongue, thou knoweſt not. For who can ſay, that God denies him the inward power and meanes of Salvation; that is of effectuall Grace, to whom he giveth the outward meanes of Illumination, Faith, and Salvation? Whatſoever may be wanting in the abſtruſe counſell and diſpenſations internall of God, and known to him, cannot be ſo known to a man without divine Revelations. It is an uncharitable and raſh act in any man, directly to charge his Neighbour with denying him his due, or taking away his goods from him, when he can prove nothing againſt him: and much more

more injuſt it is and impious, for a man to ſay directly, that God denies him grace, or doth harden his heart, ſo that Rules, and exhortations and ſufficient reaſons of becoming faithfull, righteous, and holy before God and man, are of no effect upon him.

8. It is not ſo much pardonable as commendable in all Good Chriſtians, to be ſenſible of their naturall inſufficiencie and infirmity to doe any good act, St. *Paul* having taught us, 2 *Corinth.* 3. *v.* 5. *That we are not able to think any thing as of our ſelves, but our ſufficiencie is of God.* But doe not the very next words, as well as the latter part of that argument, plainly tell us, that God hath a ſufficiencie for us, and God doth make us able Miniſters of his Will? And doth not St. *James* tell us, that *every good and perfect gift cometh down from the Father of lights?* James 1. 17. And doth not our Saviour Chriſt direct us how we ſhould fill our ſelves from that Fountain, when he ſaith, *Matth.* 7. 11. *If ye being evill know how to give good gifts unto your Children, how much more ſhould your Father, which is in heaven, give you good things, that ask him?* And this good thing is the beſt and fulleſt of all good things, being interpreted in St. *Lukes* Goſpell, *Chap.* 11. 13. to be the Holy Spirit it ſelfe, the fountain of all Grace, which he giveth to them that ask him. The

Querie then must needs be made to our selves, whether, upon sense of our infirmities and defects, we ever did, and that as we ought, invoke Almighty God, implore the gift of his Spirit, and its concurrence: and whether we ever submitted to its Dictates and directions, to that power God hath given us. For to doe this, as well as believe that, we have an excellent president from the wise Man; *Wisdome &c. Nevertheless I perceived I could no otherwise obtain her* (i. e. True Wisedome, comprehending all intellectuall graces) *except God gave her me, (and that was a point of Wisedome also, to know whose gift she was) I prayed unto the Lord, and besought him, and with my whole heart I said, O God of my Fathers and Lord of mercie, &c.* Which prayer for that illuminating gift and Grace so necessarie, might not very unfitly be transcribed hither, and used by all true lovers of light rather than darknesse, at least untill the Day-star shall arise in their hearts: according to which, true Believers may shape their course more steadily towards Heaven; but I shun prolixnesse.

SECT.

SECT. VI.

Of the Gift and guidance of Gods Spirit towards true Illumination. The abuſe and true uſe of the ſame, and neceſſity of Believing.

1. BUT the uſe or act of the grace of Faith reſteth not here, but is wonderfully aſſiſtant to the naturall underſtanding in diſcerning the minde of God revealed unto us in his Word. For as the diſcreet and diligent Maſter doth not only ſet his Scholler, whom he teacheth to write, an exact and fair Copie to imitate and follow, but alſo guides his hand in the making the Letters and joyning them together, according to their true ſhape and order; in like manner doth he, whoſe Chair is in heaven, teaching the hearts, as his Inſtruments and Officers doe the eares and eyes of men below, to underſtand, receive, believe and act according to the Rule and ſcope preſcribed. For man naturally is apt to believe thoſe things only which his Reaſon aſſures him of, but his reaſon (how acute ſoever) cannot demonſtrate the Scriptures to be the Word of God, which we believe and muſt believe to be ſo, if we would be accounted good Chriſtians: And having the Scriptures in that eſteem, we can-

not, out of our promptitude and acuteneſſe of wit, diſcerne clearly and readily many uſefull things therein contained, without the direction of that great Authour, the Bleſſed Spirit, principall in the compoſing them. For 'tis truly ſaid, The Scriptures muſt be underſtood by the Spirit that indited them. According therefore to the gifts and grace given unto Mee, doe they underſtand the myſteries of Faith, *Rom.* 12.6. And to every man is given grace according to the meaſure of Chriſt, *Epheſ.* 4. 7. whereby that light revealed ſhineth unto the true Believer, as out of a dark place. So that Chriſt continueth his wonted method to reveal ſuch things to the ignorant and Babes, which is commonly denied to the wiſe, noble and Great ones in the world: untill ſuch time as the ſimple and unlearned ſhall proceed ſo far as to forget whence themſelves derive that underſtanding they have; for then ſuddainly it degenerates into folly: and men priding themſelves, and tranſgreſſing the limits of modeſty, humility, and ſubjection, to which they are called, become inſolent, and contumacious towards them that are over them in the Lord. For ſcarce can it be imagined, that God, like the fooliſh workman, ſhould pull down with one hand, what he buildeth with another: or, as the wiſe Man ſaith, *Eccleſiaſticus* 15.20. *give any man licence*

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to ſin: which he ſhould doe, if he allowed fruitfull *Hagar* to contemne her Miſtreſſe *Sarah*, not loſing her dominion for want of what was given (and that by God himſelfe) to *Hagar*. And it is but too common to all preſumers of gifts exempting themſelves from the ordinarie method of Commander and Souldier, Leader and Follower, Teacher and Schollar, what was mutinouſly uttered and murmuringly againſt *Moſes* by *Mirian* and *Aaron*, *Hath the Lord indeed ſpoken only by* Moſes? *hath he not alſo ſpoken by us?* Numbers 12. 2. Revelations may be, and are given unto men, but not to ſuch as are the worſe for them; nor to them through whom the Church of God fares the worſe. But moſt probably ſuch egregious abilities are given by the ſubtil and Evill Spirit, who, if men that are evill may give Good gifts unto their Children as Chriſt implyeth, *Matth.* 7. 11. may alſo doe the ſame to his Children: Children of pride of minde, and diſobedience of life, being of the ſame nature and complexion with himſelfe.

2. S. *Paul* therefore ſayes, 1 *Cor.* 12. 7. *The Spirit* (that is, the truly divine) *is given to every man to profit withall.* And this profit is manifeſtly the profiting of the whole bodie of the Church of Chriſt; the advancing of that, and the thriving in Faith and Charity. So that whatever knowledge (as ſingular and

admirable as it may ſeem to ſhort-ſighted Chriſtians, who cannot ſee afar off) may be pretended prejudiciall to the Body of Chriſt largely taken, and to the glory of God in generall, but ſwelling the mindes of ſome particular perſons, is far from an edifying faith, or knowledge, whatever ſpecious effect may be offer'd to the world thereby, cauſing admiration.

3. But notwithſtanding ſuch frequent miſtakes, ſcandalous to the prudent, as inſnaring to the ſimple, ſuch a Faith there is, and ſuch an inward Light many times is given and added by God unto the naturall perſpicacity of man, that the effect is wonderfull upon the minde and life of the ſimple, above the Learned. For the naturall man believes becauſe he knows; but the truely ſpirituall knowes becauſe he believes: and his belief is directed by a ſuperiour power; agreeably to that ſaying of the Auncient, ſuppoſed to be in the Prophet *Iſaiah*: *Unleſſe ye believe ye ſhall not underſtand.* For ſeeing a promptitude and preparedneſſe in the minde to receive all impreſſes from him without diſputings, or ſuſpicions of errour, he will not ſuffer ſuch honeſt and devout ſimplicitie to want his influence diſpoſing thereunto: ſo that there ſhould be no room or ground left for the faith of God to ſtand on the wiſdome of men, and ſubtile ratiocinations of ſophiſticall

ſtical heads. For many are the Myſteries of faith, not intelligible, and yet Credible divinely: which may be compared to well compoſed and well performed Muſick; which, as the common obſervation teacheth us, is moſt ſweet and pleaſing in the next room; or at a competent diſtance: and yet we ſee few can content themſelves ſo, but muſt needs be preſſing, contrary to their own intereſt, into the compahie of them who make it, and be viewing curiouſly, and perhaps touching the Inſtruments which yield it, though they have no skill in them. But the honeſt and faithfull ſpirit perſwaded of the neceſſity of things to be believed, and conſcious of its own infirmitie in making out the intrigues of Religion, acquieſces with Humility and Charitie in the things propounded without endleſſe diſcuſſions, which render them leſſe credible many times, and bring leſſe ſatisfaction than before. For the more a man argues, the more he may.

4. I have not a little wonder'd at the expreſſion and compariſon apt enough to ſignifie the vertue of an eaſie Faith, and the unhappineſſe of curious enquirers into matters of Religion without faith. It was of one who had the leaſt meaſure of Chriſtian faith of any of his age, as his works declare, intending to give a new ſcheme or modell of Philoſophie and Religion both:

infinitely ambitious of applauſe and diſciples: to whom he promiſed great notions, and them more rationall than former Ages, or any Country but *England*, had been acquainted with; but with ſo foul failleur in his firſt principles which he begged, and would with no patience ſuffer to be queſtioned, as ſcarce any unlucky Sophiſter was ſubject to. And ſurely ſuſpecting that what he taught might be as courſely handled as he doth Scripture, and the very Creeds of the Church, i.e. with monſtrous boldneſſe, he would divert men from ſuch attempts by ſuch a fine ſimilitude as is very ſerviceable in other Caſes: As it is with him that is to take phyſicall Pills, for the health of his body, if he takes them into his mouth, and conſidering of them will needs chew them before he ſwallowes them, he will rather ſpit them out of his mouth, as vehemently diſagreeing to his palate, than uſe them to his health; In like manner he who having delivered to him, by good and skilfull inſtructers, the wholeſome principles of ſpirituall life and ſalvation, ſhall, as it were, grinde and chew them by his natural Reaſon to prove what manner of things they are, before he will receive them by Faith, will perhaps never take them down, but caſt them out again, and with them more than them; the greateſt part of all Religion, which before he diſliked not. If this compariſon

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ever fitted any man, it did the Authour.

5. But Reaſon, as the Renowned *Romane* Lawyer of old told us, The greateſt in the world, is that which makes for Religion; and if men would but reflect upon their ever doubting Wit, and whither it at length hurries them, they would never truſt it ſo far, nor give it ſo much rope and ſuch looſe reins as they doe. For, as is ſaid, there being nothing more agreeable to Reaſon, than to acknowledge a Deitie; it more ſtrongly followes, he ſhould be worſhipped: And if a man ſhould be free to take his choice amongſt the great variety offering it ſelfe to a man, methinks out of naturall reaſon, he ſhould preferre the Chriſtian Religion with all its circumſtances and difficulties, before any other in like manner conſidered and examined. And ſo I ſhould think, if by education having only common reaſon to guide him, he were indifferent, he ſhould chooſe that which was revealed of God, and as revealed, having firſt imbibed that fundamentall principle of Revelation made alreadie by God, how he would be worſhipped, contained in the Scriptures; and thoſe as infallible Lawes, but lyable to fallible Interpreters and Judges: witneſſe the palpable errours they are overtaken with who cry down all men for fallible, themſelves tacitely excepted. By which ſad experience appeareth the neceſſity of

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consulting God the Authour of his own Lawes, confidence in his Goodnesse and Grace, and an obsequious minde to be lead farther, and otherwise by him, than naturall reason can, or would manage us.

6. This credulousnesse was it which Primitive Christians, and especially the Martyrs excelled in, and whereby they became invincible, and even invulnerable in their Religion: and whatever the contemporary heathen objected against it; and reproached them with as Barbarous, their own Religion (as mean as it was) could never be carried on or subsist long without: as might be shewed by instances. Nay, the Christian Fathers of the Church retorted that reviling upon themselves, in naturall affairs and civill; as amongst many others, *Arnobius* did in this manner. Tell me, doe ye plow the ground, and fill it with varietie of Seeds, not believing that ye shall reap the fruits of your labours with increase, at the returne of the Season? Doe not you joyn your selves in Matrimonie, believing your Consorts will be chast and faithfull to their Covenants? Do you not endeavour procreation, hoping your Children will live, be toward and obedient? Doe ye not merchandize and sail into far Countries, hoping ye shall escape the dangers of the Sea and Land, incident to Travailers, and returne with safetie and bootie to

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your own Country and Dwelling again? And doe ye not commit your bodies to the care of the Phyſician, when ye are ſick, believing that he can, and will relieve your Dolours? And ye war alſo againſt your Enemies, preſuming ye ſhall win the day. And doe ye not worſhip your Gods believing that they hear you and will anſwer you? Yea, and every School of Philoſophie hath ſuch as very readily believe the Maſter of the Sect, without much arguing or contending. And why then ſhould men ſo boggle at Chriſt and Chriſtianity, and ſo hardly digeſt them, becauſe they can pick out many difficulties in it, for which they can give, or perhaps underſtand no ſufficient reaſon, nor find eaſie reſolutions?

7. But it was well replyed to this laſt obſtacle of Faith in naturall Rationaliſts by Saint *Paul* preaching to the *Athenians*, Acts 17.29. *For as much then as we are the Offspring of God, we ought not to think that the Godhead is like unto gold, or ſilver, and ſtone graven by art and mans device.* Nor indeed ought we to think that God is like unto man or any thing made by God: ſo as to bring down the notions of a Deity, and the manner of that he chooſes to be worſhipped by, to agree with mans imagination. To whom will ye compare God, or what likeneſſe will ye compare to him, ſaith the Prophet

Prophet *Isaiah* intimating unto us, that as God in matter and forme agreeth not with any created being, ſo neither in his will, acts, or outward operations is he to be meaſured by any created Rule, or judged. But he is only Rule to himſelfe, and us too, of believing and doing; and none underſtanding God cleerly and fully but himſelfe; the underſtanding which we have of him and his Will muſt be derived from himſelfe, according to that expreſſion of the Pſalmiſt, *Pſal.* 34. 5. *They looked unto him and were lightened, and their faces were not aſhamed.* For as it is in the ſame Book of Pſalmes, *In thy light we ſhall ſee light.* *Moſes* was thus enlightened in his face even to coruſcation, when he beheld Gods face; and that borrowed luſtre communicated it ſelfe unto ſtanders by, and beholders. So likewiſe God having diſcovered himſelfe by his holy Word, by the eye of Faith ſtedfaſtly beholding him we are illuminated alſo, more clearly, fully and ſublimely than by all the tedious lectures of the wiſe ones of this world, wanting ſuch aſſiſtances: as he that puts on Spectacles ſhall (if defective in his ſight) ſee more, and better, than any of the ſame imperfection, who ſhall ſpend his whole life in reading over the learned Treatiſes of Opticks, or Art of Seeing. An experience of more than one or two, I could inſtance in.

I-suppose may teach us, that when the Soule is truely devoted to Religion, which infinite surmises and suggestions would weaken and molest, they have heartily wished they had known lesse, and believed more; or that God would strengthen their faith, or weaken their reason; there being a kinde of naturall petulancie in unsanctified reason, upon all turnes, to give molestation to Faith, till it be silenced with strong resolutions of firmly adhering to our Christian Principles.

8. A man would think that much reading, and much learning, and profound knowledge not only of humane stamp and order, but Divine, consisting in the knowledge of the Scriptures and the mysteries of the Kingdome of Heaven, and the snares of the world, and the deceivablenesse of sin, and the infirmities of flesh and blood, and the severall stratagems of the Devill, might secure a man from the severall temptations incident to our spirituall warfare. But all these be the Gifts and blessings of God, and very usefull to others as well as a mans selfe, and so very desireable; yet very often it so falls out, that they least of all suffice to encounter the assailants spirituall the owner meets with in this world, but are profitable and serviceable to others inferiour to him. So that what we read, *Ecclesiastes* 1.18. becomes verified, *He that encreaseth knowledge*

encreaseth

encreaseth sorrow: For as Great Emperourrs and Conquerours in this world, increase their Enemies as they enlarge their Dominions: so that whilest they content themselves with narrower Territories, they have fewer Adversaries, than when they have extended their sphere to more, and remoter Countries: for then the orb without them, and surrounding them, is also much more large, and affordes more evill Neighbours readie at all times to infest them; so as a man dilates his knowledge, he shall start more difficulties warring against his faith, than those plain and honest Believers who in comparison of them, know very little. And as hard, if not harder a matter it is for men of great knowledge, to encounter all those objections which discover themselves to the learned, as it is for the more ignorant to withstand temptations occurring to him, fewer and weaker.

9. And in truth, neither the one nor the other suffices of himselfe to cast down imaginations (as the Apostle speaks, 2 *Corinth.* 10. 5.) and every high thing that exalteth it selfe against the knowledge of God, so as to bring into captivitie every thought to the obedience of Christ. But God hath ordained certain speciall Intellectuall gifts, whereby man is assisted in his course and conflict in this world: which are usually termed the seven Intel-

Intellectuall Gifts, illustrious in Christ in the first place, and derived unto his faithfull members from him the head; mentioned by the Prophet *Isaiah*, Chap. 11. such as Quick understanding, Wisdome, Counsell, Might or Fortitude, Knowledge, and the fear of the Lord: and if there be any others distinct from these, (into which quarrell I will not now enter) surely they are the speciall gifts of God, given unto man for his instruction, direction, guidance and assistance in the affairs of his soule.

SECT. VII.

Of Illumination reflexive, whereby a Christian soule comes to the knowledge of its selfe, in its Spirituall state.

1. BY the Book of Nature a man attains to many rare and usefull things, and especially of God; and by common revelation in holy Scriptures may the mysteries of God and Godlinesse be made known unto him: all which may be said to be necessary and usefull; but scarce otherwise than as they lead him to the knowledge of himselfe and the state of his soule towards God; to which a twofold Revelation is required. The first common to all Christians, declaring the

the Doctrine of Faith and rules of holy Life, principles of well believing and doing. But the ſecond we are taught to be more neceſſary than the firſt; that is, ſuch a knowledge, or rather ſenſe of a mans particular and inward man, which tends to a cenſuring and condemning himſelfe, or a peaceable and comfortable perſwaſion of ſuch a ſtate of Grace and Gods favour as ends in immortall Bliſſe.

2. And as our Saviour Chriſt ſaith, *What will it profit a man to gain the whole world and loſe his own ſoule?* So may we ſay, What will it profit a Chriſtian, to know the whole world and to be ignorant of his own ſoule? For to know the Heavens themſelves and their nature and number, and various motions, is no heavenly knowledge. And to know God himſelfe by extraordinary ſpeculations, is no Godly knowledge of it ſelfe; but the knowledge of a mans ſelfe in the particular relations he hath to God, and Chriſt the Son of God, and Saviour of the world, and of himſelfe eſpecially. For this knowledge, God ſeems to reſerve to himſelfe, to be communicated at his pleaſure. For as Chriſt himſelfe teaches us, *Matth.* 11. 27. *No man knoweth the Son but the Father, and no man knoweth the Father ſave the Son, and he to whom ſoever the Son will reveale him*; it may no leſſe truly be ſaid,

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No man knoweth himselfe in his Religious or Spirituall capacities, but he to whom God hath revealed himselfe. For this kinde of knowledge a man is as averse to, as he is prone to naturall knowledge by industrious speculation. For who desires to finde an hole, or spot in his own Coat? Yea, who can patiently be told of any blemish in his Face, that his Nose is too bigge, and that his Eyes are too little, or that his Face is pimpled and high colour'd, or that his Mouth is too wide, or that one Leg is shorter than another, or such like imperfections of nature or deformities? And the minde and soule being more neer unto us, and valued by us than our visible parts, much more troubled are we, when any defect is in them noted: For as it is observed that Nature hath made all men handsome enough in their own opinion, as to their outward person; so hath it made all men wise enough, vertuous enough, and holy enough: And though a current principle of Religion teaches many men sometimes, and upon some occasions, in a manner to acknowledge their weaknesses and imperfections, yet if another affirms the like things of them, they are much molested and offended, conceiving some ill will, or spite to be the cause of such censures. And men doe naturally but jest with themselves to others, when they undervalue themselves, in hopes

and expectation that such as hear them will take an occasion from thence to refute them by the return of praises and commendations of their worth, for that very thing in which they disparaged themselves, more than recompensing such defects.

3. Religion then, and that not in Books but written in the tables of the Heart, and affecting rather than advising, can alone sufficiently imprint in a man the knowledge of himselfe towards God: to which notwithstanding a good preparation is made by Gods Word, untill the Grace of God and Illumination truly supernaturall shall open more fully the eyes of the understanding, as Saint *Paul* speaks, to a more perfect sense of a mans selfe, by the consideration of these Five things, What we were not: What we were: What we are: What we ought to be: and What we certainly shall be hereafter.

4. By what we were not, I mean, that once we were not at all: which Divine Revelation hath only infallibly taught us and determined, above the Philosophie of some, and against the Philosophie of others: And once it was, that not so much as in the loyns of Nature man was to be found; as all we at present may be said to have been in the loyns of *Adam*, before we appeared in the world. For *Adam* himselfe was no where amongst naturall causes to be found,

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in the moſt ſlender being of all, untill God had produced him abſolutely: nothing of it ſelfe producing only nothing; and being worſe than that vile lump of earth out of which man was ſhaped; all theſe things concurring to humble man upon the review of his baſe extraction by his Mothers ſide, and being no better by his Fathers ſide, God Creatour of all things, than other ugly and odious creatures in his eye; but much the worſe, as the maſſe of humane fleſh being leaven'd with the vain cogitations of the minde, and inordinate concupiſcences and affectations, corrupted himſelfe above other creatures, and by that contagion infecting him. With what great bluſhing and confuſion then ſhould we reflect upon our fruſtrating Gods deſigne and order, which being to be exemplarie in vertue and obedience to God, unto other inferiour Creatures, have rendered them more vile and diſorderly. And which is more lamentable, as it is moſt ſhamefull, in the ſtate degenerate into which man is fallen by his free frailty, for man to be more puffed up, and fantſie to himſelfe an Empire, even while he is tyrannized over by the rebells of his own breſt, this is that which requires his ſevereſt examination and judicature of him; and not, as the common manner is, with modeſter Chriſtians, to ſhuffle up accounts between

God and the ſoule, (others taking little notice of one way or other, their paſt perfections or preſent imperfections) and to confeſſe we are all to blame, we have all ſinned, and are fallen ſhort of the glorie of God, and that we generally carrie about us a bodie full of ſpirituall infirmities, and ſubject to failings and falls. But theſe things touch us not more particularly; or, that beſides the confuſed maſſe of ſin acknowledged to dwell in us, we have ſome proper and ſpeciall paſſions, or addictions to ſin, this we either cannot diſcerne in our ſelves, or through ſelfe-conceitednesſe naturall to all men, we will not underſtand, untill a Light from heaven (as it happened to St. *Paul*) though not in that outward and miraculous manner, but by a certain tacite ſplendour and illumination, all the receſſes and dark corners of the ſoule are diſcovered, and the foulneſſe of them manifeſted in particular.

5. For as it happens to the poor Cottager, or ſimple careleſſe Tenant; while the Houſwife is alone with her own plain companie only, ſhe ſees little or nothing amiſſe in her Houſe, it is clean enough, as it ſeems to her ſelfe; and all things are ſet in order, and place convenient enough to her liking; but it chancing that ſhe is ſurpriſed by ſome Great and delicate Perſon coming into her habitation, or that her rich and fine Land-

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lord comes into her House, then presently she lookes about her every way, then she sees nothing is clean enough, handsome enough, or in place and order good enough; but complains how she is taken like a Slut: So falls it out in Divine matters, and with the careless and secure soule, while she looks only on her selfe, and compares her selfe with her selfe, as St. *Paul* speaks; or perhaps with other of the same rank with her selfe, she discerns very little amisse within her selfe; but Christ our Lord, and the Holy Spirit the light of the minde and searcher of the heart coming into it; then she begins to apprehend her own uncleanlinesse and defects; then is she sensible of her disorders, foulnesse, and even Sluts corners; and begins to lament her state, and confesse her errours, and beg pardon for her unfitnesse, and unsutableness to the Divine presence; A lively instance whereof, holy *Job* may be in the Old Testament: and *Peter* in the New; both eminent Saints. *Job* had discoursed freely and confidently of God and his wayes, and justified himselfe to a high degree before him. He asserted his own innocencie and cleanness before him, and men: Yea, God himselfe vindicated him from the calumnies of Satan, saying, *Job* 1. 8. *Hast thou considered my servant* Job, *that there is none like him in the earth, a perfect and an upright*

right man, and one that feareth God and escheweth evill? But notwithstanding all this, God drawing yet nearer to him in a discoverie of himselfe, and *Job* to himselfe, we finde *Jobs* note changed to this, saying, *Job* 42. 5. *I have heard of thee by the hearing of the ear, but now mine eye sees thee, therefore I abhorre my selfe and repent in dust and ashes.* And in like manner St. *Peter*; Christ manifesting himselfe at the miraculous draught of fish, cryed out suddenly at the apprehension of his own vilenesse and imperfections, *Luke* 5. 8. *Depart from me, O Lord, for I am a sinfull man*; not sustaining the presence of so holy a Master, under the sense of his own unholinesse, then chiefly appearing to him.

5. And thus particularly informed and affected, the soule not only judges sin in others to be sin, but in it selfe exceeding sinfull: not only believes that Anger, and Malice, and censuring, and slandering others, that unclean acts, that light, wanton, and carnall thoughts are evill in others, but in it selfe: that immodest words and gestures, unkinde, sowr, froward behaviour and looks doe ill become others professing the Gospell, which sweetens sowr blood and carriage naturally, so far as may consist with sobriety and gravitie, but in its selfe too; and disposes to a change of temper, knowing what St. *Paul* saith,

faith, *Galat.* 5. 22. *That the fruit of the Spirit is love, joy, peace, long-sufferance, gentlenesse, faith, meeknesse, temperance*: And that the Rule of Justice given by Christ, *Matth.* 7. 12. *Whatsoever ye would that men should doe unto you, doe yee even so unto them*, extendeth to the regulating of outward looks and behaviour, which should be no other towards others (distance of Relations being observed as becometh) than we expect from others towards us. And so in all other vices flesh and blood is subject to, even lesse observable, the good man first condemns himselfe, being more quick-sighted in perceiving, and severe in censuring himselfe than others.

6. And upon, and together with the sight and sense of a mans imperfections and pravities, doth the Day-star arising in the heart direct to the exercise of the contrary Vertues both Morall and Evangelicall; and such a transformation by the renewing of the minde, whereby, as the Apostle speaks, we may prove what is the will of God: and that the will of God is our Sanctification, as it is said, 1 *Thessal.* 4. 3. And that Sanctification consisteth in a conformity to the Image of his Son; wherein the illuminated minde may perceive all the lines or Lineaments of the new man, and the forme of true Godlinesse. So that as he that copieth out an exquisite Picture, or he that draweth

to the life must have a clear eye, and that eye must be constantly fixed on the Patern before it, which is to be followed; in like manner, in the spirituall Fashioning of the Soul to the Grand Example Christ, a perpetuall and strict eye must be had and fixed on him; whereby it will appear, what of the naturall stone is to be knocked or pared off by mortification, what is to be done towards conformableness to the Image of Christ.

7. And to this also conduceth much what is mentioned farther concerning our future state of happiness or misery hereafter, and the vanity and fallacies of present enjoyments and possessions, which latter seem to an unenlightened eye, great and corpulent, being in truth but shadowes; as the former, to the eye of the understanding opened, solid and weighty, and to be considered above all things. For we dye but once naturally, and are not like the hearb, or flower, or plant which flourisheth in its season, and in his season fades and dies, with an aptnesse to return again to its former perfection, even so many such vicissitudes: the tall Cedar, or fine Flower, in his own estimation, Man, necessarily and naturally tending to decay and ruine, Dies once and where is he? saith *Job*, Chap. 14. and by no sent of waters budeth again, or riseth from his cold bed

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of earth, till the heavens be no more: and ariſeth by an Allmighty power, but no more to return to his place and condition, to amend what he before had done amiſſe, or ſo much as to repent fruitfully of what he formerly offended in. How then doth it concern every true Believer to be ſerious with himſelfe, and ſtanding aſſured there is no Sabbath of pleaſure here, ſuddenly all our vaine imaginations of ſenſible delights here, are ſurpriſed by the ſhadowes of our approaching death, overtaking, and extinguiſhing them; and that being come, there is no redemption of our miſpent dayes, no recovery of our voluntarie loſſes of the treaſures of temperance, ſobrietie, chaſtity, modeſty, meekneſſe, charity, good works, and devotion towards God. Can any that hath his ſenſes (I ſay not, that wit which ſuch inconſiderate worldlings too often, but vainly vaunt of) run ſuch a notorious hazard as this, in purſuit (as Children of Butter-flies) of the emptie and periſhing vanities, and fouling (even in this life) their Fingers in catching theſe worldly pleaſures.

8. And why ſhould I adde the conſequences of ſuch evill infatuations, and choice, as is made here by ſuch whom the God of this world hath blinded? Doth not even Nature teach us, that there is a reward of Good and Evill? And doe not our ſenſes

or common observation teach us, that that reward is not precisely or constantly dispenced in this life, but very often all things (as it is in *Ecclesiastes*) befall all men alike; him that sacrifices, and him that sacrifices not: which the Divine Wisdome hath so ordered, that men might erect their mindes and direct their hearts to the state after Death, and steadfastly believe an accurate remuneration both of good and evill; and that sevenfold, to what men suffer or enjoy of all the labour or pleasure taken in this life, in pursuit of Good and Evill. This our Christian Creeds would have us perfectly setled in; This the Holy Scripture often inculcates unto true Believers: And the Wise man saith, *Ecclesiasticus* 7. 36. *Whatsoever thou takest in hand, remember thy latter end and thou shalt never doe amisse*: Know thy selfe and present frailties, infirmities, and vain inclinations exposing thee to sin and errours. Remember the great end thou wert placed for in this world; Remember the inevitable stroke of Death destroying this Body, and the inevitable Resurrection restoring it again to never-dying joy or misery. Know and believe these things soundly and effectually, and thy selfe thorowly, by a spirituall Philosophie making thee wise to vertue and godlinesse here, and to salvation hereafter.

To the attaining this Divine Knowledge of a mans selfe, some of the wiser and soberer Philosophers, and much more, ancient and holy Fathers of the Church, doe often exhort others and exercise themselves, at the conclusion of the Day, revolving in their mindes, what they had done, and what they had not, the day passed: and all this discerning themselves, and judging their actions impartially, they might adjust the accounts between God and their own souls; and as the Tradesman desirous to thrive, often turns over his Day book (as he calls it) and his Debt book, the better to understand whether he thrives or runs behind-hand in the world, so every prudent and thrifty soule frequently reflects on its selfe and actions; what he hath laid out, and what he hath taken in to its advantage, or prejudice. If the good Emperour bewailed his hard hap when he upon reflexion upon what had passed one day, said, *My Friends we have lost a day*: how much more reason of lamentation may inconsiderate and dissolute Christians ruminating upon ill-spent time, say, My Friends we have lost Eternitie, we have lost our Souls, or at least forfeited them so far as may not be regained without true and timely repentance, and renovation, neither of which can be obtained without discerning our selves; nor that, without search

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made into our selves, nor this without reflexions made upon our selves, nor this without Illumination, nor Illumination of this nature, without devout imploration of the Father of Lights from whom cometh every good and perfect gift.

SECT. VIII.

Of Revelations or Illuminations extraordinarie by Spirits: and the discerning of them: with the use of such Revelations.

1. BUT hitherto have we treated of such Light and Knowledge, which God, in the ordinary course of his Covenant with Man, generally vouchsafes unto him: Now we proceed briefly to consider the Extraordinary way of Illuminations; and (as Saint *Paul* speaks, 2 *Corin.* 12. 1.) come to Visions and Revelations in the Lord. For that such there have been, and such there may be, who ever believes the Holy Scriptures, must not deny; and whoever will allow any credit to Ecclesiasticall Histories and Traditions, cannot denie. I know God hath given us a sufficient Rule revealed in his Word, and so sufficient that we ought not importunately to seek for such extraordinarie manifestations of himselfe; yet hath he not so far

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tyed his own hands, as he hath our luxuriant appetites after knowledge, which transported our first Parents, and darkened, and degraded them; but having distributed to every man according to the measure of his Faith, he, of his undeserved, and unexpected liberality, casts into our dimension, the overplus of immediate Illuminations. The gift of Prophesie before Christ; and the frequent grant of Visions to the beloved and honoured Patriarchs before the Law of *Moses*, manifestly prove this beyond doubt or exception. Of which reasons are endeavoured to be render'd by the subtile and learned, not belonging to this place. But as for Prophets and Seers, after the Law given, they were not only the Life and vigour of the Law so delivered, which otherwise might, and too often did lie languishing and neglected; but so many speciall intimations of the minde of God to his people, which became a Law likewise to their Posterities. And we, *upon whom the ends of the world are come*, as the Scripture speakes, 1 *Corinth.* 10. are entred into their labours and Lights of Revelations; and that with the advantage and accessions of more cleer and plentifull Revelations than the world before had been acquainted with. And with this Bodie of Divinity or Divine Revelations, we may safely, and ought thankfully and modestly

to

to acquiesce: not despising Prophecyings, as the Apostle advises, conformant to that known Rule given us. And that these materiall Revelations (as I may so call them) are not so full and manifest, as to make all Illuminations superfluous and fruitlesse, even the precisest admirers of Scriptures will grant; themselves laying speciall claim to accessorie Revelations or Inspirations. And an eminent instance to this purpose is given in the two Disciples travailing to *Emaus*, *Luke* 24. who understood the Scriptures, we may suppose, as well as others, generally; and to help them therein, had acted before their eyes, what was before prophesied of Christ, and yet could they not understand nor believe the Scriptures, until Christ expounded unto them all the Prophesies from *Moses* and downward, concerning himselfe. And upon the same occasion of the other Disciple not believing, Christ, *ver.* 45. is said *to open their understanding that they might understand the Scriptures*: which gift of God (as hath been touched before) will never cease to be usefull to the same ends. For the office and gift of the Spirit shall never cease, untill the Saints and Servants of God come to contemplation of God face to face: and Christ hath delivered up the Kingdome to the Father.

1. A

2. A great instance whereof, though perhaps a little digressive, we have in one of the most fundamentall Articles of our Faith, questioned by that wretch *Socinus* and his followers, directed only by their private naturall wits: Upon the words of St. *Johns* Gospell, Chap. 1. v. 1. *In the beginning was the word, and the word was with God, and the word was God*, we believe that God became Man, and the second Person in the Trinitie Incarnate. And some naturall Philosophers (as the famous *Ficinus* the Platonist) by common understanding discerned a Great Mysterie of the Deitie to be intended thereby; but that unnaturall Christian *Socinus* could not, or would not apprehend so much; the reason whereof may be that given by Christ himselfe, *John* 9. 39. *For judgement am I come into the world, that they which see not might see, and they which see might be made blinde.* They who have nothing to helpe themselves but mere naturall light, may sooner come to the light of Religion, industriously and modestly using that one Talent deliver'd to them: but they who stand upon termes with God, and refuse all other information besides naturall reason, shall fall by the folly of their presumptuous knowledge. This is the ordinary fate of such persons puffed up with their fleshly minde.

3. So on the other extreme, divers Christians having heard and read of extraordinarie Revelations imparted by God; and looking upon the Light without, the Scriptures, as a dark and dead letter, in comparison of extraordinarie and Inward Light, ambitiously aspire to that, and credulously flatter themselves, not without ostentations outwardly, that they are priviledged thereby, to their ruine: answerably to the excessive curiosity of the Greatest of the Heathen Philosophers, who having passed the bounds of vulgar capacities, were pricked forward with immoderate studie of such secrets of Nature, which they found they could not attain to but by commerce with Spirits; and therefore, with many vain and vile rites were tempted to combine with them in such pursuits of knowledge. So that it is observed by Learned men, very few there were of them, who had not his *familiar* to assist him. And I have often and much wonder'd with my selfe, whence it should proceed, that evill and naturall men should so easily and readily obtain the conversation and assistance of evill Spirits; and good and spirituall men, so rarely obtain without delusions, the cooperations of Good Spirits, or Angells for their more perfect Illumination and directions. Yet at length, I satisfied my selfe with such an account as this; not knowing how it may satisfie others.

4. The

4. The ground of all Divine Preſence I take to be Puritie of heart and affection, which is ſo rarely and hardly attained unto, as to make the ſoule ſuſceptible of ſuch an Harbinger: and therefore no wonder that Gods Spirit ſhould eſtrange it ſelfe from ſuch as are not purged according to the rate at leaſt of humane frailty, from their uncleanneſſe of fleſh and ſpirit: But wicked ſpirits ſtand not ſo much upon ſuch preparations and prediſpoſitions as thoſe; though, to conceale from men what their reaſon would teach them to lothe them for, there conſtantly were uſed certain Ceremonies purgative, (as they ſuppoſed,) diſpoſing to pretended purity: as Poets have taught us. And even in the Apothegmes of the Fathers in *Olympius* a devout Hermite; we read of a certain Heathen Prieſt, who entring into the Cell of a Chriſtian Monk, who lived in great auſterity and Devotion, demanded of him, whether God did not in extraordinary manner reveal Myſteries to him; who anſwered, No. 'Tis ſtrange, replyed he, that ſo it ſhould not be with you taking ſuch pains: whereas we ſeeking our God ſo, finde anſwers and ſee myſteries: therefore ſure it muſt needs be (ſaid he) that your hearts are not clean before him: which the Chriſtians wondering to hear from him, confeſſed it to be ſo indeed. But did

that Heathen Prieſt perſwade himſelfe, that their hearts were cleaner than the Chriſtians? It may be ſo: but the truer reaſon was, that their god, (ſo free of his Oracles and Revelations) was not ſo clean himſelfe as the Holy Spirit by whom Revelations are given unto men; and therefore might be more forward to afford an impure heart his impure companie. Their cleanneſſe conſiſted in carnall abſtinences; ſuch as they write that great Magician *Apollonius Tyaneus* to have excelled in, and to have had communication of Spirits. But purity of minde and unroyled and undiſturbed Paſſions are that wherein ſuch Chriſtian purity doth conſiſt, which diſpoſeth to, or at leaſt goeth before Inſpirations truly Divine, and ſpirituall Illuminations.

5. Another reaſon why evill Spirits are ſo officious to attend their Confederates; and the Holy Spirit not ſo ſignally preſent with Holy Men, may be, the purity of intention required to the Spirit of God, more than to deluding Spirits. For no more or greater impediment needs there be to the entrance of the miraculous Spirit of God, than a paſſionate thirſt after Revelations and Viſions, which imply a miſlead underſtanding, not rightly judging wherein conſiſts true Divineneſſe; but ſuppoſing that Gifts proceeding from unmortified curioſitie, and tending

tending to vain glorie and elevation of a mans, minde above others, render a man ſpirituall, which God, *who ſcattereth the proud in the imagination of his heart, and exalteth them of low degree*, Luke 2. 51, 52. moſt of all deteſteth, and will not be acceſſarie to: but rather delivers him over to Spirits anſwerable to his appetite and humour, which ſhall deceive and abuſe him. A famous inſtance whereof we have in this Nation in the laſt age, of a man very Mathematically learned, and not wanting in other Sciences: very retired in his Life, and exemplarie in his converſation, with Devotion extraordinarie towards God: but being ardently ſet on Revelations, and ſeeking Oracles from Spirits, obtained his end ſo far as to have Spectres preſented to him, through Glaſſes, and certain anſwers humouring exactly his ſuperſtition and curioſitie; ſo that he could not conſider, that it is without precedent Divine and of God, that female Spirits ſhould appear as ſent from him; and that ſuch theatricall geſtures and ſpeeches could not conſiſt with the Majeſtie of God, or the ſolemnitie of his Angells ſent by him: ſo that the large Volume of ſuch like Impoſtures remain to this day as a monument of his infatuations, and a Rock to ſuch as ſhall ſail by ſuch Compaſſes. It is above an hundred years ſince this Deluſion diſturbed *England*,

and other parts of *Europe* too, especially *Germanie*. But not many yeers are passed since a more prodigious one of this kinde was afforded us in *Scotland*, by a phanaticall Major, allmost Sainted by the vulgar Innovatours in Religion, for his well-managed hypocrisie and stupendious gifts of Prayer extemporie; so that no lesse than *Simon Magus*, he of a long time had bewitched that unhappie people to an obduration in an inveterate Schisme, and admiration of his Illuminations; untill his iniquitie was found to be hatefull, as it is *Psalm* 36. and such a discovery of his bestialities and damnable practices, as are not to be uttered by chast mouths, or heard by chast ears.

6. These and such like specious pretences to spirituall Illuminations ending in such scandalous events, have put wise and grave Heads upon the Doctrine of distinguishing of Spirits, as they informe or possesse men: having so just warrant as such sad experiments minister'd, and the precept of Saint *John*, 1-*Epist.* 4. *ver.* 1. *Beloved, believe not every Spirit; but try the spirits whether they be of God, because many false spirits are gone out into the world.* And to this end I hold it usefull to distinguish three kindes of Illuminations: the first merely Speculative, representing unto the minde fine and rare objects, and heavenly Scenes

Scenes of God himſelfe, and Chriſt, and the Virgin *Mary*, and Quires of Saints, and ſuch like; not at all tending to edification of him that hath them, or of any others. This ſort I ſhould think to be generally vain and illuſive; as tending to nothing ſo much as the ſwelling of a mans minde up with conceit of his being a favourite of Heaven. This that prudent holy Man ſaw, mentioned in ancient Hiſtories: When the Devill appearing to him with a glorious retinue, repreſenting Chriſt, and the good Angells attending him; Saint *Itor* (for ſo was his name) demanded what all that meant? Anſwer was made, by that Lyar *Lucifer*, that he was Chriſt, whom he had ſo faithfully ſerved, and was come to refreſh and comfort him with the manifeſtation of his preſence in that reſplendent manner. Chriſt come to me, ſaid he? I deſire not to ſee Chriſt on earth, but in Heaven: and him I there daily worſhip and enjoy; whereupon the Devills Stratageme not ſucceeding, he with his Complices is ſaid ſuddenly, and with ſhame, to have vaniſhed. The like doth *Gerſon* (Of the Tryall of Spirits) relate of another Holy Man, to whom none other, but the Devill appeared in the forme of Chriſt, telling him, that he was Chriſt: but he believing him not, clapt both his hands before his eyes, and ſaid, *I will not*

ſee Chriſt here upon earth! it ſuffices me that I ſhall one day ſee him in Heaven. And *Sulpitius Severus* in the Life of Saint *Martin* tells us, that upon a time, an Apparition very ſplendid being made to him, reſembling Chriſt; he flatly denied to behold it, ſaying, *I will not ſee Chriſt any otherwiſe than as he appeared on earth, crucified.* From whence may be, it is, that moderne Revelations and Viſions pretended of Chriſt and the Virgin *Mary*, are much framed after this Pattern, yet often alſo otherwiſe, and with the ſame probability and uſe. It ſeems to me therefore a very good argument of an evill Viſion, when ſuch are ſent only to be admired and ſtar'd on. And when a ſtrong deſire in men, not otherwiſe evill, to be partakers of ſtrange ſights and Revelations poſſeſſes them, it is probable enough, that God may puniſh their carnall fondneſſe of that nature, with delivering them over to ſuch deluſions of Spirits, ready enough to doe their office of deceiving.

7. Secondly, From the matter of Revelations, judgement may be competently made of the Revelation it ſelfe; whence it cometh and what it is. For in our Religion towards God, we muſt alwayes build upon ſome ſuch firme and unſhaken foundations given us by Chriſt in his Revealed Word, whereby we are to try all extraordinary Illu-

Illuminations, or Viſions, or Revelations. So that whatever ſhakes or weakens thoſe principles given us, muſt not be allowed to proceed from God, but from our vain imaginations, or the ſubtile blandiſhments of the Tempter. To deny Chriſt come in the fleſh, was in Saint *John*'s age a ſigne of an Antichriſtian Spirit. To ſubvert the Doctrine of Chriſt, and the ſilencing of *Moſes* his Law; To abuſe Chriſtian Libertie, to an occaſion of the fleſh. To break the bond of Unitie and Chriſtian Charitie, by diſowning and contemptuouſly diſobeying Governours for every frivolous matter, and ſuch like, was, in Saint *Paul*'s dayes, lookt on, and taught by him, to be inconſiſtent with a Goſpell Spirit, or ſound Revelations, and ſuch, that though an Angell from Heaven ſhould teach ſuch contrarietie to Chriſtianity, he was to be Anathematized. There muſt be therefore, as judicious Authours tell us, the like forme in all ſound Revelations to us, as was found in Chriſts, at the time of his Transfiguration; there muſt be *Moſes* and *Elias* joyned with them: that is, the Law and the Prophets, *viz.* the Word of God vouching them.

8. A Second ſort therefore may be ſuch Viſions as are partly Speculative and partly Practicall, having indeed extraordinarie Diſcoveries, but not reſting there, but tend-

ing to good or evill: by which, their good or evill natures may be diſcerned. For as much as God cannot denie himſelfe, as the Scripture aſſures us: neither may he by Extraordinary intimations warrant us to doe that which ordinarily he forbids: ſo that they, as pretended Prophets, may be known by their works, as Chriſt tells us. For though the Devill may doe good ſometimes, (at leaſt in appearance) yet God never doth evill: neither (as Saint *James* ſaith) tempteth he any man ſo to doe. To Preach therefore againſt Truth; to pray againſt Edification of the whole Body of the Church, with a ſeeming advantage to ſome few; to Propheſie without Rule, order, or ſubjection, is to bewray the bitter fountain from which ſuch ſweet waters flow. And though the Devill may ſometimes ſpeak as well as foreſee the truth, God cannot at any time ſpeak what is untrue. When therefore pretended Lights and Viſions fail of their due event and end, it is certain that that Light is from him that transformes himſelfe into an Angell of Light: but is not ſo in trueth. And this was the Character God himſelfe gave unto his own People the *Jewes*, to preſerve them from Impoſtures and deluſions of falſe Prophets; and by which they were wont to try and judge of Prophets, *Deuter.* 18, 22. *When a Prophet ſpeaketh in the name of the Lord,*

Lord, If the thing follow not, nor come to paſſe, that is the thing which the Lord hath not ſpoken, but the Prophet hath ſpoken it preſumptuouſly: thou ſhalt not be affraid of him. But in ſome caſes the ſigne was to be judged by the matter, and not the matter by the ſigne; *viz.* When the extraordinary Revelation tended to the ſubverſion of the fundamentall points of Religion, as is ſaid before. For ſo we read, *Deuter.* 13. 1, 2. *If there ariſe among you a Prophet and a dreamer of Dreams, and giveth thee a ſigne or a Wonder: And the ſigne or the Wonder come to paſſe, whereof he ſpake unto thee, ſaying, Let us goe and ſerve other gods, which thou haſt not known, and let us ſerve them, Thou ſhalt not hearken unto the words of that Prophet,* &c. So that we may ſee from hence, that Viſions leading to ſuperſtitions, doe not ſo much commend theſe, as theſe condemne them.

9. Again, as it is with Diamonds and other Jewells, generally of great value, when they are ſcarce and rare, but being brought in heaps, and common, are either counterfeit, or loſe their wonted worth; ſo is it with Viſions, Raptures, and extraordinarie Illuminations, where they are common and familiar, they may loſe their eſteem and reputation, and be reduced to the Claſſis of Diſeaſes, and the ſublimating of the under-

ſtanding

ſtanding to ſtrange apprehenſions and ſpeeches incident to bodily inflammations, of which, notable inſtances and many are extant in the reports of Phyſicians, as well as them who treat of Poſſeſſions. And I can think little more reverently of the frequentation of Viſions and Revelations celebrated in the Lives of thoſe three famous Women publiſhed together, *viz.* *Hildegardis*, *Elizabeth*, *Mechthildis*: which afford us ſuch inſtances by buſhells, as it were; I will not inſtance in *Jacobus de Voragine* his *Golden Legend*, nor *Cæſarius Heiberſtachius*, as I could, to the great diſadvantage of that Cauſe which was intended to be advanced thereby; as ſuch, at which the modeſter and graver of the *Roman* Communion need not any other to put them upon bluſhing at; they doe it of themſelves. But when I read in the Viſions of *Katharine* of *Sienna* ſainted, a perpetuall ſtorie of God himſelfe appearing to her, and preaching in perſon to her, almoſt through the whole book, (though I like the Sermon very well, and muſt needs acknowledge the Documents deliver'd to be many of them very Divine and uſefull) I cannot aſſent unto the Scene there given us. If theſe Revelations, (as we ſay of Phanaticall and pretended Inſpirations and gifts of Prayer in Publick) were ſo Divine as reputed and affirmed, why doe they not become Canonicall?

nicall? Why are they not equallized to the Holy Scriptures? But things are not come to that height, thankes be to God, unleſſe with them who glorying immodeſtly of a Light within them, and the Word and Will and Wiſdome of God given into them, contemne the written Word; themſelves, for this very reaſon, becoming ſuſpected, convicted, and deteſtable.

10. But thoſe Viſions which are ſo practicall and groſſe as that they end, as in their conſummation, in the gratifying of our ſenſes outward, and them the groſſeſt, overthrow, in my opinion, the ſpiritualneſſe, and even the honeſty of Revelations, and notably ſhake the reputation of that Religion which countenances them. If it were recorded only in an unapproved Author, what I finde in the Sermon of an eminent Preacher, *Granatenſis*, Vol. 5. pag. 387. concerning the ſame *Katharine* of *Sienna*, it might have been leſſe ſcandalous, to read of the great and frequent familiarity between Chriſt and her, ſo that termes of wooing paſſed between them for a long time, till at length, ſhe was ſenſibly eſpouſed to him: but what were the conſequences of that Wedding, I know not. This, to my apprehenſion, is a true conſequence of ſuch Revelations, that it muſt be the Devill rather than Chriſt that

Granatenſ. Vol. 5. Conc. 3. in Cathar. pag. 387.

ſo

ſo appeared, and led away a ſilly Woman laden with ſinne in the midſt of her profeſſion of Sanctity, or that theſe Talemongers have ſhamefully belied that reputed Saint. And on the other ſide, the like inſtances might be given of ſuch who were ſo vehemently devoted to the Virgin *Mary* as to win her love ſo far, as to condeſcend to ſuffer her breaſts to be handled by her Saints. A little more cleanly and credible is that ſtory in the *Remains* of *Gregorie Thaumaturgus* Biſhop of *Neocæſarea*, of an Expoſition of the Faith which he received from Saint *John* the Evangeliſt, by the meanes of *Mary* the Mother of God. But the Romaniſts themſelves are ſo modeſt (we thank them) as not to hold it to be the ſame we now have under that name. And we are ſo bold to tell them, that their Viſions, Miracles and Revelations, ſo much ſometimes with the ignorant ſort boaſted of, have done them more diſcredit with the wiſer, than good, or honour.

11. And to theſe another note of true and falſe Illuminations and Alluminations, (which I may call all outward Diſcoveries made to the ſenſes) may be that made by the obſervation of the Maſters of ſuch Learning: That in the true and near approach of God and his Holy Spirit to the ſenſe outward, or minde inward, firſt great trouble, ſurpriſe.

ſurpriſement, conſternation, and deep humiliation are wrought upon the ſpirit of him the Lord vouchſafes ſo to honour with his preſence, as it appears by *Ezechiell* the Prophet, *Daniell*; and before them, by *Manoah*: who were ſtruck with dread and confuſion at the Revelations made unto them: as likewiſe was the Bleſſed Virgin, at the aſpect and Annunciation of the Angell *Gabriell*, but in the winding up and concluſion, they were all refreſhed and comforted aboundantly. On the contrary, the ſpecious Pageantry and Inſinuations of Evill Angells are begun with great delight of the deluded minde; and in the concluſion, bring ſhame, ſorrow, and confuſion: anſwerable indeed to the method of the tempter in all other Caſes: in which the good Wine is brought forth firſt; of which when men have well drunk, followes the bad: but Chriſt firſt ſets before his faithfull ſervants, the bad, and keepeth the beſt to the laſt of all: that he might humble thee, and that he might prove thee, to doe thee Good at the latter end; as it is ſaid, *Deuteron*, 8. *ver.* 16. Brisk, Pert, and vaunting are the giſted by Evill Spirits, reflecting upon ſuch their perfections above others; but modeſt, humble, and grave are they who are indeed taught of God.

12. And

12. And thus having briefly prepared the true Christian with a prospect given him of the nature, use, and necessitie of true Spirituall Illuminations, translating him out of the Kingdome of darkneſſe into the marvellous light of saving Knowledge and Faith, before due progresse can be made to the life and power of Faith in holy Conversation; and likewise shewed the hazards of miscarrying through mistaken Light; I proceed to the Second Part of Christian walking with God, by walking according to that Light, consisting principally in Spirituall Purgation or Sanctification.

A Prayer for Spirituall Illumination.

O Allmighty God and Heavenly Father, the Light and life of the world lying in darkneſſe: Who by thy Son Jeſus Chriſt coming into the world, enlighteneſt every one that cometh into the world: and whome to know is eternall Life. But who can know thee the Father but the Son and he to whome he ſhall reveale him? and yet none can come unto the Son unleſſe the Father draw him: and none doth the Father draw unto him but by his holy Spirit, teaching all things. Send down, I beſeech thee, that Spirit of light, life and truth into my minde and heart, that they may preſerve me, prevent, and informe me, and rule me: that by that key of knowledge, the door of my heart may be opened, and the eyes of my underſtanding to perceive the things of God, which are only ſpiritually diſcerned; and that I may not love darkneſſe rather than light, becauſe my deeds are evill. But grant that in thy light I may ſee Light, and know how to chooſe the good and refuſe the Evill; not calling darkneſſe, light: nor light, darkneſſe; nor bitter, ſweet; nor ſweet bitter; nor good, evill; nor evill, good.

Various

Various are the Mazes and Labyrinths of this World, and many are loſt in them; Difficult is the road, and ſtrait is the way that leadeth unto trueth, and life, and few there be that find them. Dangerous it is to lean to mine own underſtanding, or wiſdome who am but of yeſterday and know nothing as I ought to know. To whome therefore ſhould I betake my ſelfe for help and ſuccour, but to thee, O Lord, who alone canſt open the eyes of him that is borne blinde; and who art the Father of Lights, from whome cometh every good and perfect gift; and giveſt to all men liberally and upbraideſt not. And how ſhould we come unto thee but through Jeſus Chriſt, who is made unto us of God, Wiſdome, Righteouſneſſe, Sanctification and Redemption? In him therefore coming unto thee, I pray thee to give me wiſdome that ſitteth by thy Throne; and reject me not from thy Children. For I thy ſervant and ſon of thy handmaid, am a feeble perſon and of ſhort time, and too young and weak for the underſtanding of judgement and thy Lawes: O ſend her out of thy holy heavens: and from the throne of thy glorie: that being preſent ſhe may labour with me that I may know what is pleaſing unto thee, and what is that good and acceptable will of God. For hardly do we gueſſe aright of the things that are upon earth, and with labour doe we finde

the

the things that are before us; but the things that are in heaven who hath ſearched out, but by thy Spirit which ſearcheth all things, even the hidden things of God. I am a ſtranger and a Pilgrim upon earth, O hide not thy Commandments from me, that ſo having a ſound and ſaving knowledge of thee and of my ſelfe and mine own wayes, of my errours and my negligences, and ignorances, of mine infirmities and emptineſſes, and ſo diffident in, and diſliking my ſelfe, I may apply my ſelfe to thee, lay hold on thy ſtrength, partake of thy fullneſſe and freeneſſe, and have a ſincere faith in thee, a fervent love of thee, and holy life before thee: and profeſſing thee outwardly may believe thee inwardly, and ſerve thee in all good works, in all godly converſation and honeſty, and perſevere therein through Jeſus Chriſt our Lord,

Amen.

The Second Part.

OF THE PURGATIVE PART OF RELIGION.

SECT. I.

That Action and good Works muſt be added to true Knowledge, and Believing. And of the diſtinction of Sins to be purged.

1. AS Light was at the firſt Creation produced by God, as an Introduction to his Six-dayes workes; ſo hath he continued that light to all his Creatures, but eſpecially Man, the greateſt Artiſt of all other, to the better diſcharge of thoſe Acts and Offices aſſigned him in the few dayes of his labour in this World. And

according to his gift in workes of Nature, hath he provided a proportionable light of Understanding and Faith, to give him Means, Rule, and Opportunity to work the work of God, and that especially, upon his own soule: to the end it may draw near unto God both in likenesse of perfection, and fruition of blessednesse. For the Image of God defaced by our Apostacie, having contracted many and monstrous deformities, the great businesse we are to be imployed about, is, how to refashion our selves to that Grand Patern, which became visible to us by the Incarnation of Christ, the brightnesse of Gods glorie, and the expresse Image of his Father: So that as we see it is with Statuaries, who are to make an accurate Image out of a rude and naturall stone taken out of the Quarrie, what light is necessarie, what judgement, what diligence, by little and little, to chip and hew away all irregular parts, and roughnesse, till the intended forme riseth out of it; so must it be with every good Christian, to whom God hath given his Light to work by, and Instruments to work with, and matter to work upon, his own soule; over-grown and mishapen and wholly out of order and rule; as taken out of the common rock of Nature.

2. God

2. God therefore hath ſet up his Holy Word amongſt us, as the Greater Light to rule the Day: according to whoſe Illumination we ſhould direct and rule all our actions: and not, contrary to our Saviours advice, put it under a Bed, or under a Buſhell, that is, not under the bed of ſlothfulneſſe and lazineſſe, nor under the buſhell of worldlineſſe, and ſecular buſineſſes, and traffickings; whereby men are wont to make uſe of the Scripture the better to advance worldly profits, as hypocrites doe: or ſweetly to flatter themſelves that they know much: as if the gifts of God to us, were ſervice done to him, and he were ſo well ſatisfied with the talents committed to our truſt, that he would never require any thing from us; or perhaps ſome lipp-ſervice, whereby with religious Diſcourſe, we move others to think well of us, were to be good and faithfull ſervants to him, though we remained unfruitfull: as if he that gives aym to another ſhould perſwade himſelfe, that he had hit the mark himſelfe. But the Holy Scriptures quite contradict this, and that often: as St. *James*, 1. 22. *Not the hearers of the Law are juſtified before God, but the doers:* And St. *Paul*, *Rom.* 2. 13. ſpeaking the ſame thing. Which we muſt not ſo underſtand as if the Law of *Moſes* were here only commended, but the Law of Chriſt; obedience to whom is no leſſe ne-

ceſſary to our juſtification and ſalvation; than the workes of *Moſes* his Law were once neceſſary to him that would live by them. For this is the Doctrine of Chriſt himſelfe, *Luke* 12. 47. *He that knoweth his Maſters will and doth it not, ſhall be beaten with many ſtripes.* And ſo where he ſaith, *John* 8. 19. *If ye had not known me, ye had had no ſin.* (comparatively) *but now ye ſay, We know, therefore your ſin remaineth.* For at the day of Judgement (as *Gerſon* obſerveth) it ſhall not ſo much be demanded of us, how much we know, how well skill'd we are in the Scriptures, what notable Diſputers and Arguers we have been out of them: nor how many good Sermons we have heard, nor how many Chapters we have read, or how often: but as the forme of proceeding in that Great Day contained in the Scriptures, aſſures us, *Matt.*25.34,35,36,*&c.* what good workes we have done in the true faith we profeſſe: and what good fruits the tree of knowledge of Good and Evill hath produced. And in our ſpirituall warfare, it will not ſuffice to beat the Drum, or ſound, as it were, the Trumpet, to ſtir up others to fight that good fight appointed by Chriſt againſt fleſh and blood, and ſpirituall wickedneſſes: unleſs as St. *Paul* exhorteth, we quit our ſelves like men in Chriſts Camp.

3. Ap-

3. Applying then our ſelves to ſo Divine and neceſſary a work; before we can doe what is required, we muſt judge what is amiſſe; and being now about to *purge our ſelves from filthineſſe of fleſh and ſpirit*, as St. *Paul* ſpeaks, 2 *Corin.* 7. 1. we are firſt of all to be throughly perſwaded of thoſe ſpots, and blemiſhes which are to be cleanſed from the ſoule, and thoſe ſcales which are to be taken off our Eyes: and thoſe infirmities and diſtempers our ſouls naturally labour under. For we ſee not, if we lament not our rude, and polluted naturall ſtate; our defects and deformities, and finde the ſmart of our ſores: there is little probabilitie we ſhould be ſollicitous ſo far about our ſelves, as to ſeek for redreſſe, and remedie for the ſame; but having attained this, that which followes in the mentioned words of the Apoſtle, *viz. perfecting holineſſe in the fear of the Lord*, may happily ſucceed.

And this advantage by the ſame words is put into our hands towards ſo great and good work, as to learne the generall diviſion of our ſins and impurities to be removed: and that ſome ſins have the reſemblance of a ſpirituall nature, and others, of a fleſhly: For according to the diverſe conſtitution of Man conſiſting of Soule and Bodie: whereby he partaketh both of the nature of Spirits, and Beaſt, ſo are his inclinations; ſome-

times transporting him to the exceſſes of Evill Spirits, and ſometimes ſinking him down towards brutiſh luſts: but which are inſinuated unto us by St. *James*, Chap. 3. 15. thus writing, *This wiſdome deſcendeth not from above, but is earthly, ſenſuall, and devilliſh.* Whereby we underſtand that ſome ſins, and eſpecially they of the minde of man, are really devilliſh; as having the Devill as well for their Authour as Actour, *viz.* Envyings, Gloryings, Strife, Lying inſtanced in by St. *James*, a little before; and ſome others of the like nature. And on the other ſide, Hatred, Murthers, Violences offered to others, Intemperance, Incontinence, and ſlothfulneſſe and ſuch like, are ſuch which ſenſuall appetites diſpoſe us unto and we have in common with beaſts prone to them. Yet to the ſhame of Man may it be ſpoken, beaſts many times governed by their ſenſes being not ſo great offenders thereby as men directed to higher and better things both by Reaſon, and Religion, or Faith. For in trueth, there is a fourfold reſtraint appointed by God for the keeping us within due compaſſe of living. Firſt, our very Senſes not made by evill cuſtomes more brutiſh than naturally they are, doe certifie by a naturall reluctancie, when we exceed due meaſure in the uſe of ſenſible pleaſures. And a greater light, and check to ſuch exorbitances, does our Reaſon

Reaſon give us, not bribed by corruption to give falſe reports and dictates. But the Light and Rules of Faith are yet more clear, full, and perfect to direction and ſanctification: but the life and Crown of all is the Grace of God bringing the will of man into ſubjection, and obedience. Moſt of which we ſhall here ſpeak briefly to.

SECT. II.

Of the Office and Power of Faith in purging the Soule from ſinfull defilements.

1. FAith (as we have ſhewed) is by deſcent, of heavenly extraction: It is the gift of God, and not owing originally to the will or election of man: And it is given as an Inſtrument to work the work of God: And this it doth, well applyed and improved, by the Illumination alreadie ſpoken of, and diſcoveries of Gods Will, and our Dutie in a clearer and fuller manner than otherwiſe we could attain to. But this is not all; this is not the greateſt or chiefeſt part of its Power and vertue; but that which impells and enables us too, to doe the Will of God; For as Chriſt our Lord and Maſter ſaies, *He ſent me into the world to bear witneſſe unto the trueth*, and that not by affirmation

mation only, but by exemplarie holineſſe conſummated in dying for the trueth; ſo ſhould every good Chriſtian, by doing, and dying, if need be, teſtifie to the trueth.

2. And ſurely, great is the influence true and ſtrong Faith hath to that end: according to St. *John*, 1 *Ep.* 5. 4. telling us, *This is our victory, even our faith:* ſo termed, becauſe it is the principall meanes whereby we become Conquerors of Gods and our own Enemies: which St. *Paul*, 2 Cor. 10. 4. calls *the pulling down of ſtrong holds, and of every thing that exalteth it ſelfe againſt God* (as all ſinfull luſts doe) *and bringing it into the ſubjection of Chriſt.* For here is verified what Chriſt foretold in the Goſpell, *A mans enemies ſhall be they of his own houſe:* A militant Chriſtian never being free from inteſtine jars and warrings of the Law of his members againſt the Law of his minde and faith. So that if we liſten to any ſuggeſtions, or lean on any other aid, but what our Faith furniſhes us withall, we are lyable to fail and fall in our contentions. For as Chriſt ſaid to the Father of the Demoniacall Son. *Mark* 9. *All things are poſſible to him that believeth:* So ſhall we ſee on the contrary, all things are impoſſible to him that disbelieveth: it being ſaid of Chriſt himſelfe, *Mark* 16. 5. *He could doe there* (viz. in his own Country) *no mighty works, becauſe of their*

their unbelief: as if unbelief in man, had tied Gods hands, and disabled him who is ever omnipotent, to act accordingly: though we must understand the words of Scripture not absolutely, but according to the ordinary course of Gods proceeding towards man; who must not expect that God will obtrude his blessings upon him contemning him, as did these his Countrymen, who astonished at the Wisdome and Doctrine of Christ, carped at his Relations and Education, and meanesse of his Person and Parentage, believing, with prejudice reproveable by their senses, that Christ could not doe that they saw him doe; and therefore refused to bring forth to him their sick and impotent, so that he could not doe many mighty workes there. And the case is the same in spirituall mortifications, and cures of the distempered soule: To him that believeth, all things are possible, but unbelief makes possible things impossible; and easie things, most difficult. For Faith not doing its office of declaring to the ignorant minde, the nature of God, an implacable Enemie to sin; and the nature of sin, an intolerable Enemie to God, man must needs be carried away by that false naturall light that he hath, after those pleasing objects that seem, rather than are good to him: And again; He whose faith is firme, is also operative as well as intuitive, and so far influenced

fluenced and excited by it, that he cannot choose but he must act according to his judgement, perswasion, and principle of life.

3. For what was that which moved *Moses* to forsake *Egypt*, and bid adieu to the Courtly pleasures of it, and to suffer affliction with the people of God, and to esteem the very reproach of Christ greater riches than the Treasures of *Egypt*; but that, as the Scripture tells us, *He, by his faith, saw him that was invisible, and by his faith had respect unto the recompence of the reward.* He by faith both believed aright in God; and by the same, loved what appeared to him most noble and desireable. Which held not good then only, but is of perpetuall truth, as is that of our Saviour Christ also: *According to thy faith, so be it unto thee.* So it is, and so it ever will be unto Christian Soules. If a man believes truely but does not fully, his faith is impotent in its hands and feet, and can profit very little to the main end of Faith. If a man believes firmely, but not soundly nor truely, his faith (like to the knowledge acquired by our first Parents upon the eating of the forbidden fruit) brings him to shame and confusion of face. And of this sort are innumerable mistakes, not to be here instanced in; that only excepted, which is of most generall evill consequence, whereby men are wont, and willing to divide and rend faith from

from it ſelfe; I mean the Forme or inward act of believing, from the power and effect of Faith; perſwading themſelves that Faith alone ſo taken, gives us Juſtification; and if ſo, it muſt needs give us Sanctification too. For none are juſtified, but ſuch as are thereunto prepared by a competent degree of Sanctification. And ſo in trueth at length, it will be found, that whatever is pretended and more dangerouſly preſumed, no man is more Juſtified alone by Faith, than he is Sanctified by it alone: and the workes of Faith are in no place of holy Scripture, oppoſed to Faith it ſelfe, the cauſe of ſuch workes, in reference to our Juſtification: And it is altogether as derogatory to Chriſts merits and the freeneſſe of Gods Grace, to reſt upon ſuch Faith for juſtification and ſalvation, as upon ſuch workes of Faith. But this I ſpeak as I paſſe.

4. However therefore the Authours of ſuch Doctrine, or, at leaſt, formes of ſpeaking, as have lately prevailed, diſown the neceſſary ill conſequences of the ſame; and allow, yea urge much good workes; and with many flouriſhes commend the uſe of them, yet advancing immoderately and injudiciouſly the Act of Faith, creeple it, and binde it up from the free courſe and full influence it may, and otherwiſe would, have upon mens lives, to the purging of the Soule from

from evill, and impregnating it to good works of vertue and holineſſe.

5. But leaving that Controverſie, let us proceed to what is without Controverſie, ſhewing, by plain inſtances what we have propounded concerning the power of Faith in our militant ſtate here. And let it be ingenuouſly judged, how a man, by Faith thorowly convinced of that one firſt Principle, that there is a God, Creatour of all things, Judge of all things, and of all Men eſpecially, and their hearts and actions, and infallibly rewarding the good, and the evill, can eaſily omitt the good ſo amply hereafter to be remunerated; or raſhly fall into the evill of Sin tempting, ſtanding by his Chriſtian Faith aſſured, that his temporary trifling, vaniſhing as ſoon as felt pleaſures, ſhall end infallibly in bitterneſſe, and never-failing ſorrowes. Who would ſow that ſeed in his Field, which he might eaſily believe will riſe up to an harveſt of Serpents, which will ſting him to death? Or can a man ſtedfaſtly believe that Article of his Creed teaching and aſſuring him, that Chriſt that righteous Judge, ſhall appear a ſecond time in glorie and ſevere Juſtice towards quick and dead; rendering to every man according to the good or evill he hath done in his bodie, *viz.* Life Everlaſting, or ſhame and torment everlaſting, and not feare? or fear, and yet committ ſuch

ſuch things, as will weigh him down into the place of ſuch miſerie? What wiſe man would be tempted ſo with the beautie and deſireableneſſe of drinking out of a Golden Cup, when he knowes it is filled with deadly Poiſon. Or would any man eat of that bread fair to the Eye and perhaps pleaſant to the palate, which he knowes will ſuddenly after breed gravell and ſtones in his reins and bladder, and infinitely torture him? Certainly ſuch a mans perſwaſion (which in Religion we call Faith) muſt needs be verie weak, and his fondneſſe, ſtrong, which can impoſe ſo hard things on him, unrejected.

6. No more can any man have a ſound and ſufficient perſwaſion of the heavenly Manſions and the unſpeakable Glories thereof, yea the perfection and beautie of Vertue, and Divineneſſe of holie Life, and good Conſcience, and neglect or contemn the ſame for the fallacies, vitious practices put on the outward ſenſes, for a moment, or leſſe, if leſſe we can imagine. Is not this next to a Miracle, if we may allow the Devill to be able to work Miracles, contrary to the Doctrine of the Schools? For what way we call a Miracle, if not deluding the ſenſes, and ſo far changing the natures of things to mans eye and common ſenſe, that he ſhall call good evill, and evill, good: and have no o-

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ther opinion of Flames, into which he muſt be caſt, than of a Feather-bed.

7. To him that lives by Senſe, the preſent ſweet is moſt ſweet, and the preſent bitter moſt bitter: but to him that lives by Faith and not by Senſe, the future exceeds in both kinds: And, to a truly wiſe man knowing the worſt of troubles and hardſhips in this world, no more to be compared to the miſeries wicked men ſuffer hereafter, than the joyes of ſin in this life are to the glorie to be hereafter enjoyed in Heaven by the Righteous, it may ſeem moſt reaſonable to chooſe the leaſt of Evills, and to run the leaſt of hazards too: as that poore, ſimple auſtere man vilely and coldly clad, and as ill fed, did; with whom (as our own hiſtories tell) a boiſterous and ſoft Gallant meeting, demanded of him, Why he uſed himſelfe ſo hardly? and was anſwered by him, I doe this to eſcape Hell-fire. But, ſaid the Gallant again, If there be no Hell; what a Fool art thou to uſe thy ſelfe ſo ill? But he more wittily and ſharply replied, But what if there be an Hell, how much more Fool art thou to live ſo as thou doeſt? Put the caſe to common Reaſon, (for true Faith is infallibly aſſured of it) that it was a doubtfull point, Whether there were an Hell or not; a Heaven, or no Heaven; and the Scales weighing both ſides were equall: would not generall Reaſon

Reaſon adviſe ſo to believe as to take the ſafeſt courſe, and live that life which may lead to the ſuppoſed happineſſe, and eſcape the threatened torments? What hurt befalls that man that lives continently, temperately, modeſtly, juſtly, ſoberly, yea and ſelfe-denyingly as to thoſe things which are not neceſſarie; though no reward followes upon his rigours, but the ordinary comforts of health and peace of minde which are greater to him than the riotous liver and pleaſer of his appetites and ſenſes without reſtraint? But what hurt doth not befall him hereafter, who by indulging to his ſenſible Soule, bereaves himſelfe of everlaſting happineſſe in the world to come? that not being all neither, as our Religion truely informes us.

8. Let us therefore truely examine our ſelves, as St. *Paul* exhorteth, *whether we be in the faith, and prove our ſelves, knowing of our own ſelves, that Jeſus Chriſt is in us, except we be reprobates?* 2 *Corin.* 13. 5. Surely if Chriſt be in us, it muſt be by Faith: and if Faith be in us, it will diſcover ſo much of the events of an holy, and wicked life, as not to be like *a Horſe and Mule which have no underſtanding*, nor like ſuch men who have loſt their underſtanding: but like to that Great Example ſet by Chriſt, for imitation here, and ſalvation hereafter.

SECT. III.

That in purifying our ſelves, principall care is to be taken of the puritie of our Faith; and of the affections of the Inward Man, not neglecting outward ſeverities.

1. FAith is not only by the Reformed very often, but ſometimes by the Unreformed alſo of great note, compared to, and call'd an Hand: But if this hand of Faith be all on the taking ſide, and little on the giving, (both which are properties equally of the ſpirituall hand) then is it verie defective. For the Philoſopher termed the hand of the Bodie, the Organ of Organs, or Inſtrument of all other Inſtruments uſefull to us; and ſuch is Faith to our ſpirituall life and actions, given us to work the work of God with. If therefore it be only extended to receive Chriſt, and juſtification by him, to the quietation of the ſollicitous and troubled Conſcience; and not to prepare the way by diligent and dutifull actions, our faith being firſt unfaithfull to God, will in the end alſo prove treacherous to our own Souls. And that Inſtrument which is blunt or ill framed in it ſelfe is very apt to marr the work intended. Without a good Pen, a man, how expert ſoever, cannot make a good

good letter; and much leſſe write a fair hand. And not only an hereticall Faith ſubverting the true Faith, but an Orthodox and ſound, yet barren, credulous, preſumptuous, unactive, impatient of both good and evill, fond, contumacious, turbulent, or unneceſſary querulous, and quarrelſome, being entertained and reſted on, drawes neerer to perdition than ſalvation, how flattering ſoever it may appear to the owner of it.

2. And on the other ſide, blinde zeal, and violence rather than zeal going about to reforme the Soule with an unreformed or unſanctified Faith, doe oftentimes expoſe the Bodie and Soule to unprofitable and dangerous injuries: perhaps upon a miſtake of perfection commended to us in the Holy Goſpell. For inſtance; If a man ſhould put out his own Eyes, leſt they ſhould, or becauſe they had miſled him; or to the end he might become a better Philoſopher, as they write of ſome Philoſophers, and it is ſaid of *Didymus* the *Alexandrian*, otherwiſe an holy Chriſtian given to contemplation: or if a man ſhould mutilate himſelfe becauſe he would not be choſen a Biſhop, of which Antiquitie gives us inſtances, or to prevent or to revenge acts of unlawfull Luſts, ſhould deſtroy what Nature hath ordained: or, in fine, ſhould, having fallen into any great and ſhamefull ſin, think to make propitiation for

the ſame by laying violent hands upon himſelfe, all this muſt be imputed rather to want, than abundance of Faith; and to impenitence accumulating ſin unto ſin, till the Soule ſinks under the weight, which by true Faith might have been removed or lightened.

2. The inordinate paſſions therefore of the minde are to be the task of every good Chriſtian; and the purging or chaſtizing of the irregular appetites; and caſting out of doors, and ſo purging the Temple of God, as *Nehemiah* did the profane Stuffe of *Tobiah* the *Samaritan*, out of the Chambers of the Houſe of the Lord polluted thereby. Severall Inmates there are which either creep in for entertainment, or perhaps plead preſcription, which muſt be diſlodged, or there will in a ſhort time, be found no room for the Maſter of the Houſe himſelfe to reſide in, or rule over the Soule. To waſh the outſide of the Bouls, Platters, and Cups, is not amiſſe, for it is required of every man not only to be religious but to appear ſo, leſt he comes under the condemnation of thoſe who are aſhamed of Chriſt, his Doctrine, and holie Diſcipline; but to content our ſelves with that pittance of perſormance, is to rank our ſelves with the Phariſees and Hypocrites condemned by Chriſt. Oh that there were ſuch an heart in them, was the wiſh of God himſelfe, to his peculiar people the *Iſraelites*; *Deuteron.*

Deuteron. 5. 19. when they promiſed fair, and ſpake well concerning obedience, which God requires. But not the obedience of the tongue, which without the heart ends only in aery Complements abſurdly uſed towards men, and ridiculouſly towards God, when the heart is far from him. And far is that heart, (and muſt needs be ſo) from God, which is unclean: and unclean it muſt needs be, which entertains ſuch a Rabble of luſts; which, like drunken Companions in Taverns or Alehouſes, quarrel notoriouſly one with another: but agree to foul the Room with their Pipes, Pots, Glaſſes, Liquor, and perhaps with their own vomit and other evacuations. The ſober man ſeeing this diſorder and hearing ſuch noiſe and havock, ſayes, I would not be bound to dwell there, if I might have never ſo much. And can we think that Gods pure and piercing Eye beholding ſuch diſtempers of the Spirit, and diſorders which the luſts of the fleſh make in the Soule, and the uncleanneſſe contracted thereby, can, or will condeſcend to take up his habitation there? *Into a malicious Soule wiſdome ſhall not enter; nor dwell in the bodie which is ſubject to ſin, Wiſdome* 1.4. For all ſin conſiſteth of two things contrary to Wiſdome, and to God the Fountaine of Wiſdome, Folly and Foulneſſe; which cannot conſiſt with the Spirit of Holineſſe, and the true Wiſdome which

cometh from *above, and is first pure, and then peaceable, &c.*

3. If it were therefore only becauſe God ſo frequently, ſo earneſtly, ſo preſſingly requires inward Puritie; Puritie of intention and underſtanding, which qualifie exceedingly actions otherwiſe irregular, and faulty; Puritie of affections freed from ſmuttie delectations, and cleer and ſincere and fixed and fervent towards the beſt Objects, and that upon the beſt Grounds and Motives, Gods ſervice and honour; who well adviſed would not apply himſelfe to ſo noble, and neceſſary a task as the ſearching and trying his heart, and caſting out thence whatever may corrupt the reſt of his exteriour ſervices, and offend the eyes of his heavenly Father, though not ſcandalous to man.

4. And this may be another Motive to interiour holineſſe; the powerfull influence, the inward temper and diſpoſition of the minde hath upon all exteriour actions, whether good or evill. For according to the Regencie of the minde, is the obedience of the outward man; as our moſt wiſe and holie Maſter Chriſt informes us, ſaying, *Mark 7. 21. From within, out of the heart of men, proceed evill thoughts, adulteries, fornications, murders, thefts, covetouſneſſe, wickedneſſe, deceit, laſcivious neſſe, an evill eye, blaſphemie, pride, fooliſhneſſe. All theſe evill things*

things come from within, and defile the man. All ſin defiles, but principally, and in the firſt place, the inward man; and thence as from a bitter or corrupt Fountain-head, unſound and impure actions doe flow. Or as we ſee in Clocks and Watches, the Hand outward pointing to the hour, goes true or falſe according to the Spring, and inward frame of them: ſo our externall practices are right, juſt, and holy: or, on the contrarie, falſe and depraved, according to the corrupt or ſound principles of Reaſon and Faith, and the ſober affections of the heart purified by Faith. For untill the Spirit of Sanctification, and mortification and renovation hath wrought our corrupt nature to a bleſſed and thorow change, little may be expected from us outwardly, either acceptable to God, who looks more upon the manner and forme of the Deed, than the Deed it ſelfe; or profitable to our ſelves. For, (to continue a little farther our ſimilitude) as we ſee men having bad Watches, will with their Finger or Thumb place the Hand aright to give ſome credit to them which preſently, according to their ill frame, returne to their wonted errour. So Hypocrites, to appear fair and good to men, puſh themſelves on ſometimes to regular and laudable acts, and ſometimes reſtrain and ſet back their rank courſe of ſin, for ſome imperfect, if

not evill end, but ſoon relapſe to their accuſtomed exceſſes, for want of the principle of holineſſe, and a conſtitution heavenly inclined, the only true Spring of good and laudable actions.

5. Again, The inward man may well be compared to the Market-place of a ſtrong Citie; The Enemie may ſurpriſe, or by ſome ſuddain violence, may poſſeſſe himſelfe of the out-workes, and yet be repelled again, and the Citie ſtand firme and ſafe, and faithfull to its Soveraign; but if the Enemie once poſſeſſes himſelfe of the Market-place, there is no hopes of ſtanding true to the Owner, or withſtanding the Adverſarie. So is it with them who have ſuffered the Legions of foul Spirits to enter into their hearts, and there to neſtle and triumph. All attempts are but feeble and inſufficient to exhibit juſt and reaſonable ſervice to God. For no ſooner doe ſome good inclinations ariſe, no ſooner doe we offer at good, but a partie of vain thoughts, diſhoneſt motions, are ſent forth to ſuppreſſe all good but weak purpoſes of returning to our allegiance to God, and the doing of his Will. Great circumſpection therefore muſt be uſed, ſtrong reſolutions muſt be taken, and many difficulties of hunger, thirſt, and hot ſervice muſt firſt be paſſed through, before our Redemption draweth nigh, and we be reſtored to the Maſterie

Maſterie of our ſelves, and the miniſtrie we owe to God.

6. But adde hereunto, fourthly, a more intrinſick argument to the ſtirring us up to the cleanſing our hearts; the great benefit redounding to a mans ſelfe, who ſhall ſo acquitt himſelfe. For however this conflict with the powers of fleſh and blood, and this Conqueſt is very difficult and tedious, and therefore is called in Scripture, *Mortification and crucifying the Old man with the affections and luſts*; yet the work once done, and the victory obtained, brings wonderfull eaſe, quiet, ſatisfaction, and cheerfulneſſe unto the Spirit, rendering it much more expedite and lightſome than it was before, ſtrugling againſt a contrarie Principle, which evermore clogged it, obſtructed, and either wholly impeded, or grievouſly retarded the performance of Divine Services. For men being ſcarce able to extinguiſh the cleer notice of a Deity in them, and little leſſe able to deny wholly ſuch a ſervice as is due to God, doe with an unwilling will, divers times, ſubmit to Religious acts: but wearisome and tedious are they to them, through the prevalencie of unſubdued luſts; which by this neceſſary Diſcipline being maſter'd and expelled, a great change is made in the Soule; and then, with lightneſſe and readineſſe, is that done which before was irkſome and grievous.

grievous. As *David* himſelfe found it in himſelfe, when he ſaid, *Pſal.* 119. 32. *I will run the way of thy Commandements, when thou haſt ſet my heart at liberty.* And then are our hearts at liberty, when the Bond-ſervant *Hagar*, with her off-ſpring, which would domineer, are caſt out. Then are we free indeed, when the Son ſhall make us free; then doth the Son make us free, when he delivers us ſo far, as St. *Peter* ſpeaks, 2 *Epiſt.* 1. 4. as *by a Divine nature given unto us, we eſcape the corruption that is in the world, through luſt.* Then ſhall we not fear the Law of the Land conſtraining us to Gods ſervice, more than God; then ſhall we not ſhrinke and murmure at Faſting-dayes, nor repine when, on dayes of publique Thankſgiving to him that is glorious in all his Saints, it is expected we ſhould ſuſpend and intermitt our lawfull labours, and wholly cut off and denie our unlawfull pleaſures. We ſhall not need then, as Beaſts under the Leviticall Law, one, or more to drive us to the Houſe of God, nor drag us with violence to the Altar of God, to offer an holy, living and acceptable ſacrifice to him, which is our reaſonable ſervice: But with *Davids* Spirit, we ſhall ſay, *I was glad when they ſaid unto me, Let us goe up unto the Houſe of the Lord.* And how much better is it, we ſhould doe a thing with Alacritie and great

great content, than with constraint? But this we may doe, if we can but free our selves from that load of corruption we are apt to lye under. And what effect in this kinde and progresse a man hath made in himselfe, may be competently discerned from the sense a man hath in himselfe, of the fear of God, and love to his service and worship: which though the most pure and perfect in this life, is not without some tepiditie of spirit sometimes; yet the seed of God sown in the heart will generally spring up with gladnesse.

7. This therefore should be our great and chiefe endeavour which is the Counsell of *Solomon*, *Prov.* 4. 23. *Keep thy heart with all diligence, for out of it are the issues of life.* And if, as *Solomon* saith, *Prov.* Chap. 18. 21. *Death and life are in the power of the tongue*, much more true is it, that both of them are in the power of the Heart; as it stands affected or disaffected to God: seeing the Poison or Balsome which distilleth from the Tongue is originally owing to the Heart: as the Heart doth comprehensively signifie the entire bodie of affections, which must be dedicated to God. But given to God it cannot be, without a mock or derision, but as it is whole and sound; clear, and clean, according to the ballance of the Sanctuarie of the Gospell, which consists much of Christian

ſtian Equitie. We never heard of any that liv'd a life of nature with halfe an heart only; neither of any that was ſick on one ſide of his heart, and well on the other: no more is it poſſible to pleaſe God with one part of our heart, and to pleaſe the world with the other; or at the ſame time, to live the life of this ſinfull world, and of Chriſt: *My ſon* (ſaith God) *give me thy heart*; and not a piece of it: for that muſt needs be dead fleſh, odious to man, and much more to God.

SECT. IV.

Of the proper Means and Methode of cleanſing the Soule: and firſt of Baptiſme.

1. SUCH is the contagion of ſin naturally infecting the very Soule, as inheriting our Forefathers corruption, that being in love with it, (as all men love that which is naturall to them), there is but ſmall hopes a man ſhould be able, or ſo much as willing, to help himſelfe out of that evill ſtate. The wiſeſt Phyſicians admit of Counſell and aſſiſtance from others, when they are in any languiſhing condition: And ſome Sores or Wounds there may be of the Bodie, which a mans one hand cannot come at to dreſſe

or

or cleanſe; and therefore needeth the applications of others: And this is the caſe of the corrupted Soule by Nature. *This is thy wickedneſſe* (ſaith the Prophet *Jeremie* Cap. 4.18.) *becauſe it is bitter, becauſe it reacheth unto thine heart:* It is every mans caſe, *Thou haſt deſtroyed thy ſelfe, but of me is thine help.* God muſt, and doth prepare us to a new life, and ſalvation, by his own Counſell and Hand: and a Laver of Regeneration, a Sacrament of Baptiſme hath he ordained to the cleanſing of our originall defilement, and purging our inward man, which no outward miniſtry, not ennobled with Divine Vertue, can reach or remedie. This was propheſied and promiſed by God in *Ezekiel,* Chap.13.1. *In that day there ſhall be a Fountain opened to the houſe of* David, *and to the inhabitants of Hieruſalem for ſin and uncleanneſſe:* And this we, to our wonderfull ſatisfaction and comfort, finde accompliſhed in the pure water of Baptiſme: the force and effect whereof we are well taught by our Engliſh Catechiſme, which ſayes: *Being by nature borne in ſin and the Children of wrath, we are hereby made the Children of Grace.* And Children of Grace we are not made, but by ſuch purification which proceedeth from the blood of Chriſt ſhed for the expiation of our filthineſſe, and offences. And the Blood of Chriſt is no otherwiſe

wise effectuall to our cleansing, than as applyed by that which represents it, Baptisme: So that the Apostle, *1 Corinth. 6. 10, 11.* having described the lamentable and foule state of the naturall man in Fornication, Idolatrie, Adulterie, Effeminateness, abusings of Mankinde, Thests, Covetousness, Drunkeness, Extortions, whereof whoever is guilty, shall not enter (that spot and guilt remaining) into the Kingdome of Heaven, addes, to our humiliation and comfort at the same time. *And such were some of you: but ye are washed, but ye are sanctified, but ye are justified, by the name of the Lord Jesus, and by the Spirit of our God*; which plainly directs us to Baptisme, Washing and Sanctifying from all uncleanness of Nature. And therefore none were ever admitted into the number of Christs flock or holy Fold, the Church, but such as were so sanctified: contrarie to the frequent errours of the Moderne Divinity, which denies the power of spirituall mundification, to Baptisme, and of pardoning sins: restraining its vertue to significations only of remission of sins, by Christ; and the Incorporation of us into the Church, which is the Body of Christ. Which Doctrine, as very new and contrary to the faith of the Ancient Church, and so many clear and expresse places of Scripture, ascribing a power of cleansing and pardoning unto that Sacrament,

ment, I wonder how men of Learning and Conſcience could readily maintain: And that is all I ſhall at preſent ſay againſt that Dogme; avoiding here all contentions, and purſuing the plain trueths uſefull for our edification.

2. And this leads us to another effect of Baptiſme upon the Soule, which concernes actuall tranſgreſſions; as well as originall ſin removed thereby. For not only is that ſin actuall and originall which we bear about us, purged away at the time of Baptiſme, but by vertue of the Covenant God makes with us then, we are in a capacitie to purge our ſelves (Gods grace alwayes ſuppoſed as concurring with us) and to obtain remiſſion of ſins, and reconciliation to Allmighty God, by repentance, whoſe efficacie to that purpoſe, depends abſolutely on preceding Baptiſme; ſo that Repentance inward attended by change of heart, and life, can ordinarily be of no power to reconcile us to God, but as we are before baptized into Chriſt: whatever God may doe by his extraordinary and unrevealed Will, not to be relied upon, without adding ſin unto ſin, and that of preſumption, tending to a new provocation.

3. And the manner of ſo expiating ſin committed after Baptiſme, is yet farther improved from the Sinners ſerious reflection upon

upon the ſolemne Vow made in Baptiſme, betweene God and himſelfe, of forſaking the World, Fleſh, and Devill, and all ſinfulneſſe occaſioned by them. For what ingenuous Chriſtian calling to minde what God hath in that Holy Sacrament done for him, or what he hath vowed to God, but will farther bethink himſelfe how to demean himſelfe agreeable to ſuch Covenants; and conſequently apply himſelfe to thoſe Duties incumbent upon him? And to this St. *Paul* would argue us, *Galat.* 3. from the eſtabliſhed Cuſtome among men, ſaying, *Brethren, I ſpeak after the manner of men, though it be but a mans Covenant, yet if it be confirmed, no man diſannulleth or addeth thereto.* According to the generall Law of Nations, it is baſe, and diſhoneſt, and very dangerous, to break the Agreement made, or to invent, and forge new termes, never condeſcended to by the other Party. And how can we thinke but God ſhould make good what he threatens his own people, *viz. Avenge the quarrell of his Covenant, Levit.* 26. 25. So that God having thus freely premiſed his pardon of our ſins, and waſhed us with pure water, and moreover, furniſhed us with ſuch a *Fund* of Grace, then given us; and following us with actuall Graces ſuperadded to the generall, what ſhould more prevaile upon us than to improve them all as well to the clearing

clearing us from our former evills, as reſiſting the manifold temptations occurring in our Chriſtian warfare? For by Baptiſme and the Vow made therein, hath God put a word into our Mouthes of trueth and holineſſe, whereby we may confound ſin and Satan: he hath put a Sword into our hands, wherewith we may ſtrike through the Loins of the Old Man: he hath made us more than Conquerours; and more than clean, in that, *Naaman*-like, a Miracle is wrought upon us by the true *Jordan*-ſtreams, in renewing our leprous and foule fleſh, to its priſtine puritie: and granting unto us that we may ſo preſerve our ſelves when we happen to fall into the mire of ſin; by vertue of an efficacious Repentance, made ſo by Baptiſme: of which in the next place we are briefly to ſpeak.

SECT. V.

Of the Grace and Power of Repentance in Cleanſing the Soule.

1. O Divine! O Bleſſed Repentance! How like our Bleſſed Saviour, art thou deſpiſed indeed, and rejected of men, a Ladie of ſorrowes, and acquainted with griefs? How doe we deſpiſe thee, as one

of no beautie, that we ſhould deſire thee? *Iſaiah* 53. How beautifull art thou in the Eyes of God? How powerfull in the preſence of God? For as God ſeeth not as man ſeeth; ſo loveth he not as man loveth. With vain man, that perſon is lovely and enamourring which hath a well featur'd face, a freſh look, a ruddie Complexion, bright and ſprightly Eyes, and ſuch like ornaments of Nature; which if they be not accurate enough, recourſe is had commonly to Artifices imitating and excelling Nature. But with God lovely are the Eyes ſwelled with weeping: the moiſtened and blurred Face, the drooping Head, neglected Attire, pale Countenance, and dejected, not daring ſo much as to lift it ſelfe up to Heaven, ſack-clothes on the Body, inſtead of Silks and gorgeous Apparell; and aſhes on the Head, and halfe-formed language directed to God, through confuſion of minde and oppreſſion of ſpirits under the ſenſe of ſin and offences committed againſt God. This is the thing God is moſt in love with; this is the Image, methinks, I could worſhip above any other repreſentation; and by mediation of which, I ſhould hope to have greater acceptance with God than by the interceſſion of the moſt eminent and renowned Saint in Heaven. For if Saints can help and befriend us ſeeking to them, they cannot prevail for

for us before God, but as we repent: but certainly Repentance may prevail with God without them. *Though thou waſh thee with nitre* (*Jerem.* 2. 22, 23.) *and takeſt much ſope, yet thine iniquitie is marked before me, ſaith the Lord. How canſt thou ſay, I am not polluted? But, Take to you words* [of Repentance] *and turne to the Lord: ſay unto him, take away all iniquitie, and receive us graciouſly*, &c. and you ſhall be ſaved from your ſins. Offer to God all the Beaſts of the Field, and the Sheep upon a thouſand Hills; yea take the fruit of thy Bodie and offer it and them all, as a ſacrifice of expiation to Almighty God for the ſin of your Soule, and it ſhall not be received: but the ſacrifice of a broken ſpirit, and contrite heart, O Lord, thou wilt not deſpiſe. And what ſhould I mention, in this caſe, the treaſures of Princes, of no account with God in compariſon of Repentance to finde favour before him, or to cleanſe us?

2. Who is there then that ſhould be afraid of Repentance, which removes all conſternations and fears? Who is there that ſhould be aſhamed of the deformities of Repentance, ſo beautifull in the eyes of God? or the baſeneſſe of it, ſo exalted and honoured by God? 'Tis true, *At fitſt ſhe will walke with him by crooked wayes* (*Eccleſiaſticus* 4.) *and bring fear and dread upon him, and tor-*

ment him with her discipline, untill she may trust his soule, and trye him by her lawes: then will she return the strait way unto him, and comfort him, and shew him her secrets. For what can be more easie, or equall, or comfortable than what St. *John* saith, 1 Ep. 1.8, 9. *If we say we have no sin, we deceive our selves, and the trueth is not in us: But if we confesse our sins, he is faithfull and just to forgive us our sins, and to cleanse us from all unrighteousnesse?*

3. But all this while (though the danger be not so common or great as the contrary, undervaluing and neglecting Repentance) caution is here to be used, while we thus applaud and magnifie Repentance and the power of it, lest we ascribe too much unto it. For here may Repentance curing the distempers and purifying the pollutions of the Soule, say with the Apostle Saint *Peter, Acts* 3. healing the impotent man, *Not by our own power or holinesse have we made this man to walk:* But by the power and institvtion of God, is the great cure wrought by it upon the Soules of the penitent. For what is Repentance of it selfe? Even as vile and contemptible a thing as it appears to be; as course and uncomely, as unhappie and unfortunate, and unprofitable to such great ends, as it seems. What can a melanchollie look contribute to the cleering Gods countenance

tenance towards a Sinner? Or what can a wounded heart conduce to the healing of the diſeaſes of the Soule? What ſatisfaction for the wrong done to God, can wringing of hands, beating the Breſt, ſackcloth and aſhes, ſevere Penances, liberall Almes, (very commendable in ſuch caſes) avail to recompence the injuries done to God, our Neigbbour, or our own Soules? How is it poſſible theſe things ſhould reſtore innocency to the Perſon, or integrity and puritie? No ſurely. But God ſeeing man plunged into debt with him, in ten thouſand Talents, and having nothing to pay, ſo condeſcendeth to the neceſſities and extremities of his miſerable and forlorne Creatures, as to raiſe up one Mighty to ſave, poor in Spirit, and rich in Mercies and Merits, which he extended to the relief of us lying under guilt and Gods heavie diſpleaſure: but yet not ſo abſolutely and inconditionately, but we ſhould concurre by our endeavours to put efficacie actually into the generall meanes ordained by God to our reſtauration and reconciliation: amongſt which none is more prevalent with the Father of Free Grace and Mercies, than Repentance, and that quicken'd and enlivened by ſuch adjuncts and fruits mentioned. For who ſhall except againſt God, if he pleaſes that ſo many Cyphers of our penitent actions and humiliations, ſhall

ſtand for round Numbers tending towards the payment of our debts? Baptiſme by naturall water is but a poor and beggerly Element of it ſelfe, to waſh away originall Sin: but God may, and hath elevated it to a noble and Divine Effect. So the baptiſme of Repentance is altogether inſufficient to ſuch high Ends as waſhing the Soule, but by Gods Inſtitution, it becomes thereunto effectuall, to a miracle.

4. Whatever therefore may be pretended of free Grace on Gods part, and feared of ſuperſtition, on mans part, in diſciplining the Soule by outward auſterities, ſuch as afflicting the body to bring it under ſubjection to the minde, and rebating fleſhly concupiſcences and motions towards Sin; Watchings, Faſtings, Confeſſions to God and man, Prayers, forgiving others that have offended us, Almes and ſuch like Chriſtian acts and exerciſes, as inconſiſtent with Chriſts full ſatisfaction upon the Croſſe, it is more inconſiſtent with the Goodneſſe and Grace of God to oppoſe theſe: and may in like manner tend to the abolition of that ſmall pretence to Repentance, and Prayers, yea Faith it ſelfe remaining with ſuch ſelfe-ſecuring Scruplers. The power indeed of Faith and Repentance is in a manner infinite, through Gods Power and Grace influencing them: but God workes rather by his own preſcription, than according

cording to our imagination, and fond Faith, naked of ſuch a proper retinue as is mentioned. It is abundantly ſufficient to all ingenuous mindes, and throughly repenting, that God will admitt them to the benefit of Repentance, upon the uſe of it in deepeſt manner, and with all its circumſtances: and therefore for men to ſpeak evill of that way; and to ſtudie for excuſes from ſeverer practices, and to declaim againſt them as derogatorie to Chriſts merits, may provoke God to denie that grace of acceptance, which in many caſes, he granteth unto Penitents. For God hath wiſely and juſtly hid from every mans Eyes the preciſe and particular termes of our reconciliation with him: neither hath he declared preciſely all the qualities and circumſtances of that humiliation upon which he will acquitt and abſolve us. But God undoubtedly doth remitt offences to ſome mens repentance, which he will not doe to anothers, by reaſon of the varietie of the circumſtances of the perſons. As for inſtance, If a man heinouſly offending God, and having knowledge, opportunity, means and ſpeciall motives to exerciſe and demonſtrate the ſame, ſhall ſpeak lightly of that way, and with preſumption rather than Faith, ſecurely lay all the dutie on ſome inward trouble of minde, I may juſtly fear ſuch a mans repentance will fail him, and fruſtrate

his expectation: though, in ſome caſes and of ſome perſons, it may be accepted. No greater evill ſurely to Gods grace, and mans well-grounded faith is there, than to have recourſe to what God can doe, and what Chriſt hath done; and ſo therein to reſt, as wilfully to forbear what they themſelves ought to doe. And men ought to doe what in them ordinarily lies, to the recovery of their fall, and ſtanding right in the Court and favour of God, neither attributing too much to ſuch outward workes wrought; nor too confidently laying claim to the freeneſſe and amplitude of Gods favour, unqualified wholly for the ſame.

5. Two eminent Examples Ancient ſtories afford us, for the better regulating our belief and actions in this Caſe. The one is of Father *Pæmen* in the Apothegmes of the Fathers: To whom one coming, and confeſſing a great ſin, whereinto he had lately fallen, humbled himſelfe before him, aſſuring him, that for ſo doing, he would doe Penance for three yeers. No (ſaid the old Father,) it is too much. A yeer then, ſaid the other: It is too much, ſaid he. Fourtie dayes, ſaid the offender; It is too much, I tell you (ſaid *Pæmen*) three dayes Penance, not committing the ſame ſin again (the ſin was Fornication) may ſuffice. No doubt but this reſolution was ſound and good:

becauſe

becauſe of a fervent and ſtrong determination of taking upon himſelfe a more difficult task and heavie burden, through deep ſenſe of his wickedneſſe, which God principally regards. But ſhould any man ſet ſuch like ſin at ſo low a rate as to contemne much outward trouble; and ſay within himſelfe, that true Repentance is to be ſorrie at large, and not to committ the ſame ſin again; I doubt whether ſuch ſelfe-abſolution, upon ſuch eaſie termes, would be accepted by God. For thoſe who probably have not fallen into ſuch ſcandalous ſins, but devoted themſelves more entirely and intimately to the ſervice of God, have judged their whole lives not too much to win Gods favour by Repentance, and that of the ſeverer ſort. For *Gregory Nyſſen* in the Life of St. *Ephrem* the *Syrian*, writeth of him, That as it was naturall for all other men to uſe reſpiration, and motion; ſo became it cuſtomarie to him, to weep: ſo that there was ſcarce any day or any night, or any conſiderable part of day or night, or very ſhort time, in which he did not ſhed teares: teaching us, that we ought never to reſolve againſt weeping for our ſins; or having confidence in Gods mercy; where the grace of true Repentance is found, and true fruits, though not ſo high and heroicall, (as I may ſo ſpeake) are not wanting. Nothing is more contrarie to the free

free Grace of God or our Dutie than limiting him or it, where he hath not circumſcribed himſelfe. To ſay within a mans ſelfe, God will not have mercie upon me, unleſſe I truely repent, is the Doctrine God himſelfe put into a mans mouth, and muſt be held immutably and inviolably: becauſe he hath ſo often ſaid it, and hath limited his pardon to that condition. But to ſay, To doe thus much in Repentance, or to goe thus far only, is ſufficient without farther troubling fleſh and blood; or, on the contrary, to ſay poſitively, God will not pardon my offences, unleſſe my true repentance be attended with, and demonſtrated by ſuch or ſuch outward exerciſes, is to determine what God hath not determined, and to lay the ſtreſſe of obtaining mercie upon uncommanded ſervices; as we are taught, by ſome of late dayes, to ſpeake. It is left therefore by God, obſcure; as to the viſible part of Repentance, what God will accept, and what he will not, for reconciliation: But to condemn outward ſeverities, as too many doe, upon a poſſibilitie that God may ſave us without them; may, for ought we know, turne Gods face from approving our preſumed on Repentance inward. For there are ſo many inſtances of Great Sinners, greatly humbled outwardly as well as inwardly, upon the ſight of their ſins, in Holy Scripture,

as

as well as monuments of the Church, that it is a wonder to me, to obſerve the confidence the moderne divinity of ſome, hath put into the hearts of men, by a prodigall faith, to make up a ſhort and eaſie reckoning between God and them, adding taunts, and reproaches to them who ſurpaſſe them in ſenſible exerciſes and concomitants of inward ſorrow. He therefore is in the ſafeſt way to have his ſoule cleanſed from his ſins; and the ſcores wiped out between God and himſelfe, who ſhall bear ſuch a venerable opinion towards Repentance, ſuch a hatred and deteſtation of ſin, ſuch an equall opinion between the Juſtice and goodneſſe of God, as that, by abundance of penances impoſed on himſelfe or by others, whoſe judgement he may follow better than his own in ſuch caſes, he cannot merit properly Gods favour; nor, keeping up a faithfull and humble ſpirit towards God in ſincere Repentance not ſo fairly qualified, muſt deſpair of remiſſion. For undoubtedly the contrition of the heart ſhall much preponderate the bodily exerciſes, weighed together in Gods ballance, but 'tis no reaſon at all, becauſe that is principally to be done, that we ſhould leave the latter undone: and that upon ſeverall accounts, not ſo well conſiſting with our preſent deſigne.

6. But

6. But yet in generall, to reconcile men to the complexe dutie of Repentance thus asſerted, I ſhall offer to the devouter mindes, theſe few Conſiderations of the excellencie of Repentance. As firſt, that Repentance is the greateſt Good God could beſtow upon the lapſed Sinner: ſo that it may be doubted, whether his ſingular love to mankinde had appeared more conſpicuouſly in preventing his fall by a powerfull hand, than by giving him Repentance, to lift him up again. It was much eaſier for man to have perſever'd in the ſtate of Grace at firſt received of God: and ſeems more eaſie to God (if any thing may be ſaid to be difficult to him) to have preſerved man ſo, than to have reſtored him. So that of that great evill of man, Apoſtacie from God, this great good enſued, the manifeſtation of the greatneſſe of his power and mercie in giving repentance unto man; and by ſuch an abject thing in the eyes of the world, to produce ſo glorious effect as the converſion of a Sinner, the very joy and applauſe of the bleſſed Saints and Angells in heaven. Nay, though Chriſt, as a Mediatour and Redeemer, was the pure gift of God to man; yet the influence and effect of Chriſts mediation, God would have to depend wholly on Repentance: as is implyed in theſe words, *Acts* 5. 31. *Him* (Chriſt) *hath God exalted with his right hand*

hand to be a Prince and a Saviour, for to give repentance to Iſrael, *and forgiveneſſe of ſin.* So that as there is no forgiveneſſe without repentance, and there is no ſaving repentance without Chriſt, ſo is there no ſaving Chriſt, without repentance. For this was one end of Chriſts coming into the world, Repentance: as we read, *Acts* 17. 20. *The times of former ignorance, God winked at, but now commandeth all men to repent, every where.* And hence it is, that the Apoſtles having heard what ſucceſſe St. *Peter*'s preaching had amongſt the *Gentiles*, make it matter of aſtoniſhment and glorification of Allmighty God, as it is written, *Acts* 11. 18. *When they heard theſe things they held their peace, and glorified God, ſaying: Then hath God alſo to the* Gentiles *granted repentance unto life.*

7. But farther, let us ſee more particularly the dignitie of Repentance; in the managing of which, all the principall Attributes of Allmighty God are engaged: as firſt of all, that which is moſt formidable to a guilty, and conſcious Soule, his Juſtice. For when by foregoing Illumination, the minde of man is brought to the knowledge of the nature of ſin dwelling in it, and the ſtrong oppoſition which is made againſt it, and enmity; and the fearfull reward due to it, who can but tremble, to finde himſelfe brought under

under the plagues due to it? But withall, conſidering the wonderfull condeſcenſion of Allmighty God entring into a Covenant of Grace and favour with Sinners, upon the termes of true repentance, and that he will infallibly be as good as his promiſes declare him; the bitterneſſe of his Juſtice is changed into the ſweet waters of Life, to the deſponding Sinner. For if God had only ſaid as he doth, *Exodus* 34. 6, 7. *The Lord, the Lord God, mercifull and gracious, long ſuffering and abundant in goodneſſe, and trueth. Keeping mercie, for thouſands, forgiving iniquities tranſgreſſion and ſin, and that will by no means cleer the guilty*, &c. the matter had not been ſo wonderfull: For it is imprinted in the mindes of all Believers, that God is merciſull, and Good to all, even to Sinners that repent: Allmoſt every Chapter in *Mahomets Alchoran* proclaims that aloud: and this is moſt pleaſant to the ear of a Sinner dejected for his errours; but much more is that refreſhing the languiſhing Soule, to hear, that Juſtice it ſelfe is turned to be a Friend to a Sinner; by vertue of repentance: as St. *John* aſſures us, 1 *Epiſt.* 1. 9. *If we confeſſe our ſins, he is faithfull and juſt to forgive us our ſins, and to cleanſe us from all unrighteouſneſſe.* However, therefore Scholaſticall doubts and diſputations may be raiſed about the manner, how God, out of his

juſtice,

juſtice, may be ſaid to ſave a man; yet it cannot be doubted, after ſuch expreſſe words of Scripture, that ſo it is. And that this comes thus to paſſe, that God hath ſo great regard and eſteem for his own gift, Repentance; that where ever he finds that, he hath obliged his honour, his trueth, or faithfulneſſe, to his word, and Juſtice it ſelfe to acquitt that Sinner, and cleanſe him from his pollutions. Not unlike to the gift of ſome great Prince, or Perſon, to ſome inferiour one: who in token of his fidelitie to him, and firmeneſſe in all great calamities and diſtreſſes endangering his life, delivereth to him a Ring, or other privie token well known to him, adviſing that if ever he be call'd in queſtion for his life, or like to be oppreſſed by his Enemies, he would ſend him that, or ſhow it him, and it ſhall ſuffice to oblige him to come ſpeedily to his deliverance, and ſafety: ſo pleaſeth it Allmighty God, to grant to his friends in Chriſt, this excellent gift of Repentance, which he beholding, is ſo much affected with the dangerous condition of the miſerable Sinner, that in honour and juſtice, he holdeth himſelfe bound to ſecure him from the malice and miſchiefs which his Enemies long and ſtrain hard to bring upon him.

8. And

8. And ſo may we ſay of the Omnipotencie of God, concerned very much in the deliverie of the penitent Sinner. For as there is guilt, danger, and damnation in ſin; ſo is there likewiſe ſhame and confuſion of minde and face, at the apprehenſion of ſo foul errours and odious ſpots as accompanie the commiſſion of ſins: ſo that the ſame pierces into the verie ſoule by its ſtain; and infeſts the Conſcience with intolerable pain, at the apprehenſion of ſuch a ſhamefull condition. What would an ingenuous Penitent give? yea rather, What would he not give, that he had never offended ſo Great a God, and ſo Good a Father? With what ſhame, (the eyes of his minde being illuminate) doth he reflect upon himſelfe? ſo that it is queſtionable in ſome truely repenting, and generous ſoules, whether the abhorrence of that foul ſtate it findes it ſelfe in, by ſin, be not altogether as intolerable as the foreſeen puniſhments of Hell it ſelfe: In ſuch caſes as this, when all other hopes of being reſtored to its priſtine integrity and purity; ſo infinitely deſireable to a true Convert, faileth; relief and remedie is diſcovered in the Allmighty power of God, which, and none but which, could cauſe the Leprous and filthy parts of *Naaman* to returne to the ſoundneſſe and ſweetneſſe of the fleſh of an Infant; and can as eaſily renew the defaced and defiled Soule;

Soule; ſo that when one day it ſhall appear naked at the Tribunall of Chriſt, before the ſharp-ſighted Angells and men, they ſhall not be able to diſcerne the leaſt blott or blemiſh in the ſame: And why? becauſe, as by a ſecond regeneration after Baptiſme, Repentance renews the ſoule by Gods powerfull Grace, to a new habit; and is therefore called a Second Baptiſme.

9. Furthermore, what can be more worthy of every good Chriſtians practice, than Repentance, which God honoureth above many ſplendid Graces in the ſight of the world; yea, which men, more thorowly ſeen into the divine ſtudy and art of converſing with God, judge to be inferiour to none in dignitie, and above all in neceſſitie? How doe we read of *Davids* Repentance, and *Peters*, reſtoring them entirely to Gods favour? ſo that former ſins which were great, obſtructed not their aſcent to the higheſt pitch of Gods favour, and of Rule and Authority in the Church of God. For doth not the incomparable Parable of our Saviour Chriſt in the Goſpell, *Luke* the 15th, of the *loſt Sheep*; of the *loſt Groat*, of the *loſt Son*, prove the certainty to us? all which declare unto us this miſerable ſtate of Sinners fled from God, and unreduced; and the happineſſe and glory, upon their returne, by Repentance; and the joy in heaven and earth upon their converſi-

on unto God and goodneſſe, as upon a Victory wun over the Devill, and a ſoule wun to God.

10. And if we compare Repentance with other Chriſtian vertues adorning the Soule, we ſhall finde great glorie aſcribed unto it, and ſet at the Right-hand of the very chiefeſt: For what is more commended or extolled by the Holy Fathers of old than Virginitie? And yet by Saint *Auſtine*, Humilitie is preferred before it. And Humilitie is but one branch of the main bodie of Repentance: which therefore muſt much more excell the other: And the ſame have many devout Hermites ſaid, as *Palladius* relates.

11. Laſtly, How foure and ſevere ſoever acts of Repentance may, at a diſtance, doe appear to a naturall eye, in the midſt of its clouds and darkneſſe, light doth ſpring out: and when the greateſt agonies for ſin, and the wounds of a Conſcience ſtung with it, ſmart moſt ſorely, there may ariſe this true ground of conſolation, that even this repentance, as bitter as it may ſeem, is a notable inſtance of Gods favour: for God doth not give ſuch ſingular gifts but to his beloved and choſen ones: and that, under his apparent frowns againſt a Sinner repenting, are hidden reall ſmiles of love to ſuch penitents' to whome, if he had not a ſpeciall favour; he would have ſuffered him, with the throng of the world,

to

to paſſe without any remorſe, or means of readoption, holineſſe, and happineſſe: but repentance proves the contrarie. Which may both ſupport the wearied minde, in the midſt of cruſhing ſorrowes; and excite the ſecure to undergoe this eaſie Yoke of Chriſt, (all things conſidered) and reduce the fugitive *Shulamite*, the ſtraying Sheep, unto the Chief Shepheard of our Soules, Chriſt Jeſus.

SECT. VI.

That this Purgative Repentance muſt be generall, of all ſins; and perpetuall.

1. AS God looks upon ſin, and as ſin looks againſt God; ſo muſt every one that is borne of God, in this, as other things, reſemble his heavenly Father. There is no ſin but God hateth: there is no Sinner but hateth and oppoſeth God: there is no ſin but fighteth againſt our Soules, woundeth, defaceth, and defileth the ſame: there is therefore no Chriſtian but ought to hate all ſin: as *David* may be underſtood, when *Pſalm* 139. he ſaith, *Doe not I hate them, O Lord, that hate thee, and am not I grieved, O Lord, with them that riſe up againſt thee? I hate them with a perfect hatred, even as though they were mine enemies.* So that he not only

ſubmitteth to, but, afterward, demandeth a ſcarch to be made in his heart, whether any kinde of iniquity lurketh there, perhaps unbeknown to him, which ought to be expelled.

3. Learned Maſters of Chriſtian doctrine tell us, that God cannot forgive abſolutely one ſin, and leave another unpardoned; and much leſſe can a man denie one ſin, and embrace another: no more than a Fornicatour can ceaſe to be ſuch in diſliking one whoriſh Woman, and chooſing another: Nor may he be ſaid to repent, that he hath abuſed his bodie by ſuch unrighteous practices, but that haply, he had to doe with ſuch a perſon: ſo is it with the Sinner that forſaketh not wholly, but changes his ſin: As if he hath in his young and wanton dayes, lived luxurioufly and prodigally, and in his declining ſtrength and yeers, ſhould begin (as the Prodigall,) to be in want, or ayme at the raiſing of a Family, and leaving an ample Patrimonie to his Poſterity, and ſo take up; baſely now ſparing, as he ſpent baſely formerly; he may flatter himſelfe, and ſometimes, like a notable Convert and mortified perſon, condemn his youthfull follies, and mad exorbitancies, and moreover ſpecioufly bleſſe God that he ſees his errour paſt, and ſecurely bleſſe himſelfe in his late wiſdome and abſtinences; but all in vain, yea more perniciouſly

perniciouſly than before, if he turnes pinchingly abſtemious, denying himſelfe many things after the manner of true *Aſceticks*, and renouncers of the world, and all this, out of a new eſpouſed vice, Covetouſneſſe, which infatuates his judgement ſo far as that he *flattereth himſelfe in his own eyes* (as it is *Pſalm* 36.) *till his iniquity be found to be hatefull*: or, *Till his abominable ſin be found out.*

3. For God, who abhorreth commutations of Vertue for Vice, much more abhorreth commutation of one Vice for another. Whence it is that Saint *James* ſo expreſly affirmeth, Cap. 2. v. 10, 11. *Whoſoever keepeth the whole Law, and yet offends in one point, is guilty of all. For he that ſaid, Doe not committ Adultery, ſaid allſo, Doe not kill.* Diſobedience, Rebellion, or but contempt of Gods commands, is ſeen in one ſin as well as in another. And though all ſtains or ſpots upon the Face or Clothes be not of the ſame colour, yet as they are ſtains and defilements, are they to be equally cleanſed. And it is all a caſe, whether a man be wounded with a Knife, or a Sword; or bruiſed with a blunter Weapon, to his no leſſe danger. All Vertues are linked together in prudence, ſaith the morall Philoſopher; for as much as without prudence, men muſt needs offend, even in doing good things: And all ſins are found-

ed and grounded upon folly, even thoſe which carrie along with them a pretenſe and ſhew of witt and cunning; all ſin being errour and all errour proceeding from ignorance affected or involuntarie: And all ſins being managed by diſobedience againſt God, a man cannot heartily and ſincerely apply himſelfe to obey God in any one point, unleſſe he beareth about him a diſpoſition to fulfill the will of God in all things commanded by God.

4. And this Rule extendeth it ſelfe likewiſe to our dutie towards our Neighbour; whome having ſeen and not having ſeen God, if we love not, we deceive our ſelves, as St. *John* teacheth us, 1 *Epiſt.* 4. 20. He that uſeth deſpitefully the Image of his Prince, ſheweth his malice againſt his Prince himſelfe. And no cheating or violence doth a man, out of covetouſneſſe and deſire of revenge, offer to his Brother, but, for ſhame, or fear, or inability, he would uſe to his Father allſo, yea to God himſelfe. This doth appear by profane, blaſphemous, and outragious ſpeeches often uſed againſt his God, as the malice of a bitter ſpirit and tongue; when the hands cannot reach him. For I cannot but think that a man covetouſly bent to any great degree, would, if it were poſſible, couzen God of what he hath, as well as his Neighbour, and tear from him by violence what

what may ſerve his turne, as he ſticketh not to doe from his poor and weak Brother, when he is in the power of his hands. But no man is made innocent from impotencie of offending: And no man acquieſcing in any one fault or Vice unrepented of, can pronounce himſelfe clean from any, or hope to obtain pardon for any one.

5: Again, as Repentance cleanſing us muſt extend to all manner of ſins, ſo that no man can deſerve the name of a true penitent who is angerly inclined, and not covetouſly; or luſtfully given, and not a Drunkard; or Proud, and not unjuſt; or a zealous cenſurer of profaneneſſe, and deboiſtneſſe, and yet worldly; or contumacious againſt Juſt Autority; ſo muſt the ſame repentance be generall as to time allſo; that is, perpetuall. A man muſt never have any kinde thought of that ſin whereof he pretends to have repented. He muſt have a perpetuall diſpleaſure againſt himſelfe for having ſo offended; he muſt have an immortall enmitie againſt it; And though perhaps he be not actually warring againſt it by open violence uſed againſt himſelfe for it, and againſt it, for his own ſake, he muſt never hang up his Armes ſo as never more to purſue it, as occaſion ſhall require. We are to imitate upon our ſelves, Gods Juſtice againſt ſin, which never ceaſes, where pardon doth not prevent it. God puniſhes the

impenitent Sinner with everlaſting torments; and therefore man ſhould ſo judge himſelfe that he be not condemned of the Lord, And therefore, though a man ought not allwayes to be in teares, penances, and lamentations for ſins paſſed, yet allwayes muſt he bear an habituall grudge againſt it, an ill will, and enmifie: which intermitted by ſutable actions for ſeaſons extraordinary, upon freſh returnes of the ſame into his minde and memorie, he muſt exerciſe freſh acts of deteſtation, and humiliation for ſuch his failings and miſcarriages. Some men have ceaſed from the ſin they have been formerly overtaken with; but upon occaſion can with ſome degree of content relate the ſame, amongſt them who will make merrie with it: Such, we may be ſure, are not cleanſed throughly from that ſin, though they have laid it aſide, and that ſo, that they never committ it over again. For were their ſoules but ſo mnch eſtranged from it as they ought, as they never committed ſuch a ſin but with pleaſure (ſuch as it may be) ſo they ſhould never think of it but with diſpleaſure and deteſtation; and with an hidden ſmiting of the breſt with the Publican, ſay, *Lord be mercifull to me a ſinner.*

6. This,

6. This, I ſay, ought to be done in ſome degree, occaſionally, though not in the intenſeſt; as when at the time of illumination and converſion the ſoule repenting travaileth under the weight and ſenſe of ſin: eſpecially by them who are not by office, occupation, profeſſion wholly ſequeſtred from the world. For Monaſticall and Heremeticall lives are deſcribed to be nothing elſe but a ſtate of repentance; Repentance being ſo called from that which is moſt eminent in that ſtate, Faſtings, hardſhips, watchings, ſolitarineſſe, but when the worſhip of God requires communion with others.

7. But the degree required of all is not inconſiſtent with the due Alternations and viciſſitudes of Conſolations and ſpirituall Cheerfulneſſe before God and others. For upon repentance preſcribed and ſincerely performed, it pleaſeth God in Scripture to declare himſelfe reconciled to the broken ſpirit: ſo that when God is ſaid to repent of the evill ſuffered by others for their offences, the offender may be ſure, to his great ſatisfaction, that his repentance is accepted. As when upon *Moſes* his interceſſion in behalfe of the Idolatrizing *Iſraelites*, it is ſaid, *Exod.* 32. 14. *The Lord repented of the evill which he thought to doe unto his people.* And *Judges* 2. *It repented the Lord becauſe of the groanings of his people.* Therefore in the like caſes, he ſaith,

ſaith, *Iſaiah* 40. 1. *Comfort ye, Comfort ye my people, ſpeake comfortably unto Jeruſalem.* Which God ſaith unto particular perſons, upon their ſharp ſufferings and deep humiliations; upon the reaſon rendered for the mitigation of the puniſhment of the inceſtuous *Corinthian*, 2 *Corin.* 2. 7. *Leſt ſuch an one ſhould be ſwallowed up of too much ſorrow.*

8. And beſides this, Cheerfulneſſe and Gratitude towards God may be eſteemed a part of true Repentance, taken in its latitude, for ſuch a generall change of heart and minde which giveth that affection to God which before was beſtowed on the world. Too much lightneſſe, and jollity, and vanity having tranſported a man into evill before, tranſportation towards God well becometh the true Convert. *David* may be an inſtance and a Rule to us in this kinde. Who had fallen more fowly than he? And who repented more thorowly than he? So that he ſaith, *My ſins are ever before me. Pſalm* 51. The act of ſin was over; the repentance was not ſo: but frequent repreſentations thereof were made to him; which abaſhed and confounded him: Yet found he ſuch Lucid intervalls, and ſeaſons of recreation and joy in God, that he took to him his Harp, and celebrated the praiſes of Gods mercies to him. And no doubt but he adminiſter'd the Nation under him with pro-

proportionable ſweetneſſe of behaviour and ſeverity of Juſtice. Which ſhould be the care and prudence of all true penitents; leaſt inſtead of humbling themſelves under their ſins, they mortifie others by their froward and ſowr behaviour towards them who are about them. For unleſſe ſome cuſtodie, in ſuch caſes, be had over a mans paſſions ſpirituall againſt himſelfe for his ſins, thoſe which ſhould wholly terminate in himſelfe and againſt himſelfe, will ſteal out and be troubleſome to others allſo: which is a great errour, and ſcandalous: as it is often ſeen that a man being vehemently ſet againſt his Enemie, doth ſtrike them allſo that are next to him, and would part them.

9. But now let us ſee wherein conſiſteth this conflict between the fleſh and the Spirit: and by what meanes the Soule is ſanctified and ſecured from ſuch relapſes as are incident to our infirme nature: allwayes remembring this, that no good Chriſtian can indulge to himſelfe any ſuch ſins as are commonly called Failings of our corrupt fleſh, or ſins of infirmitie. For no ſin connived at, and willingly ſuffered to abide with us, can be properly called a ſin of Infirmitie, but comes under the notion and nature of preſumptuous ſin: For as much as God the all ſeeing Judge, doth principally look upon the temper and diſpoſition of the will, and heart: according

to

to whoſe alienation from him, or oppoſition to him, or affectation of an evill committed againſt him, is an eſtimate ſet upon that ſin, though very tolerable, and minute, yea perhaps having ſomewhat of gracefulneſſe in the eye of the world. This will therefore, comes here to be conſidered.

SECT. VII.

Of Selfe-deniall required to true Reformation; and that both of Underſtanding and Will.

1, NO doubt but all things that God made, as he made them, were at firſt good, and ſo continue: but all things continue not in that firſt and perfect ſtate, wherein they were, as well depending on God in their doing, as in their being. God gave man the moſt excellent gift of Reaſon; and under that, Appetites and affections, which are the inward motions of the Soule either to, or from God. So long as we walk by his light, we cannot erre in knowledge: ſo long as we deſire by his Will, we cannot erre in deſiring. Subordination to the Supream is no bondage; and confinement to him that is infinite, is no loſſe of libertie or freedome. 'Tis ignorance therefore which impells men to illimited knowledge: and

ſervitude,

ſervitude, to ſtudy and endeavour to be abſolute and commanders of our ſelves, without exception. 'Tis not to know, that God prohibits; but to know without true wiſdome: the Apoſtle St. *Paul*, ſo flatly contradicting, and confuting mens opinion vainly conceived of themſelves, thus writing, 1 *Corin.* 8. 2. *If any man thinke that he knoweth any thing, he knoweth nothing yet as he ought to know.* Which is moſt true, when he would needs know as *Adam* and *Eve* did, without God, or what God would have hidden and concealed from him: And when a man would needs know all things, but can be content not to know himſelfe. For as Charity (of which the Apoſtle there allſo ſpeakes) according to the common, and generally true ſaying, begins at home; ſo doth, or ought to doe, knowledge: For the *Alpha* of true knowledge, and the *Omega* too is to know God; but a man cannot know God as becometh him, when he ſtands in his own light. And in his own light may he be ſaid to ſtand, when he underſtands not himſelfe, his meaſures, his capacitie, and meanes to true knowledge. He that layeth hold of more than he can well ſpan, or embraceth more than his Armes can contain, commonly letteth all goe, and loſeth it. And ſo it is in curioſity of knowledge; he knoweth nothing, that would pretend to all things.

Like

Like to the Church of *Laodicea*, Revel. 3. 17. which becauſe ſhe gloried in her riches, *was poor and wretched, and blinde, and naked, and knew it not.* What blindeneſſe, what ignorance ſo groſſe, lamentable, and dangerous as this? And yet loth are men to have their eyes opened to perceive it, as if in the miſt of their minde, they diſcerned and feared that which he who was cured of a phrenzie bewailed in himſelfe, that in his diſtemper he was much more happie, than in his cure. For in that he imagined and pleaſed himſelfe with nothing leſſe than a fair Principalitye under him, ſubjects obſequious, Pallaces ſtately, with Crown and Scepter: but reduced to his true reaſon, found the contrary to all theſe, to his great loſſe and trouble. And to ſuch exceſſes doth our preſumptuous knowledge betray us. For as St. *Paul* before ſaith, *Knowledge puffeth up:* ſwells and apoſtemateth the Soule with corruption, which often breakes out into rottenneſſe ſcandalous. Hence it is, that if a man erres wilfully and notoriouſly to all, he is not aſhamed; as *Seneca* obſerveth: as when in Grammar he ſpeakes falſe *Latine* or *Engliſh*, or gives a falſe pronunciation to a word: but if he doth it ignorantly, and be told of it, then he either bluſhes, or boldly defends his errour againſt his own tacit perſwaſion, leaſt he ſhould ſeem not

not to have known as much as another: And *Cardane* (himſelfe a Phyſican) tells us, he knew one of the ſame facultie, who having through ignorance, deſtroyed his Patient, rather than he would be thought ignorant, profeſſed he killed him on purpoſe, though there was no ſuch matter: to ſuch a monſtrouſneſſe of abſurdities, and iniquitie doth this unbridled and untamed humour of ſeeming wiſe, and appearing ſo, tranſport a man.

2. This evill Appetite wars againſt nothing ſo much as Religion, and is inconſiſtent with nothing more; and therefore ſhould Religion war againſt that; turning the forces of the Spirit againſt this Tower of the Fleſh built up to this dangerous height, by the evill ſpirit of Pride and affectation of vain-glorie. And this I look on as a prime and materiall part of our ſelfe-deniall, when we ſhall be able and willing to ſubmitte our private, buſie, and clambering Reaſon to the ſimplicitie of the Faith; and know our infirmities and failings, as well as we know others; yea and better too; having attained to that perfection which the wiſe Man only owned in himſelfe, *Prov.* 30. 2. *Surely I am more brutiſh than any man, I have not the underſtanding of a man:* with this limitation notwithſtanding, that if God, or good Autoritie under him ſhall have choſen any ſuch

ſuch humble Perſon to preſide, teach, and lead others, no modeſtie nor humility in him ought to with-hold him from diſcharging his office. No more than any knowing himſelfe more wiſe, or learned, out of his abundance, is to withdraw himſelfe from the guidance of ſuch an one, as he excells; under ſuſpicion of calling Gods Providence and Right in queſtion, to rule and teach by whome he pleaſes: and eſpecially the difficult leſſon of humility and ſelfe deniall. Don't I know? Can you teach me? is the language of a proud Spirit, very often; and of one who wilfully, how ignorantly ſoever, muſt and will have his ſaying. A man out of common charitie, might bluſh for ſuch as doe not bluſh, to hear them, oftentimes indeed wiſe and more than vulgarly knowing; when they fall into Paradoxes, when they ſtumble in plain ground; when their miſtake happens by ſurpriſe or other incogitancie, how loth are they to be taken in the ſnares of truth it ſelfe? how they, by all tricks, pretences, fetches and innumerable devices and defenſes, would juſtifie what once they happen to ſay, though conſcious to themſelves of errour, they would not have ſaid or done ſuch things, yet they once paſſing from them, they will maintain them to the laſt; though the more they ſtruggle, the more they are enſnared, and fall into a far worſe abſurdity in defending,

than

than committing an errour. And all this that they might not ſuffer in their beloved and ſelfe-admired witt. And becauſe they cannot denie them, neither for Gods ſake, nor for trueths ſake; but hold it the moſt honourable courſe to themſelves, to bend both to their ſaying, than to yield to be meaſured by ſuch Rules. And if their wits fail them in framing evaſions and ſhuffles which may juſtifie, in ſome degree, their ſlips; Paſſion and loud clamour ſhall ſupport their cauſe, and drown the noiſe of weake trueth: as the Idolatrous *Jewes* were wont in ſacrificing their Children to *Molech* in the Valley of *Hinnon*, to uſe Fife, Trumpet, and Drum, that the voice of the maſſacred might not be heard, or pittie ſhewn to them, nor juſtice: *O fooliſh Galatians* (ſaith St. *Paul* in another caſe, *Galat.* 3.) *Who hath bewitched you that ye ſhould not obey the trueth?* Anſwer may be made, ſelfe-love, ſelfe-preſervation; which are ſuch, that a man can better endure a blow on the Pate, than on his Opinion. But St. *James* ſaith, Chap. 3. 14. *My brethren, Lye not againſt the trueth.* a reaſon whereof may be, becauſe he that oppoſes an acknowledged trueth, though not very important, ſinneth, in ſome degree, againſt the Holy Ghoſt, the Spirit of trueth, and the teſtimonie of his own Conſcience; and to have his will in arguing or doing,

grieveth the Spirit of trueth; trueth in all things being Sacred and Divine; which, when it poſſeſſeth the minde of a man, ſeaſonable and true is that advice of the Prophet *Habakkuk*, Chap. 2. 29. *The Lord is in his holy Temple, let all the earth keep keep ſilence before him.*

3. And this Advice reacheth unto the other Branch of a Chriſtians Selfe-deniall, which conſiſts principally and more immediately in the ſubjecting the will of man to the Will of God, as that did in the ſubjection of the underſtanding to the Wiſdome of God. Oh how naturall? how ſweet? and allmoſt, how neceſſarie it is, for man to have his own will? And yet in truth, how monſtrous is this unruly appetite? It ariſeth from a root worſe than ordinarie Idolatrie: as much as to make ones ſelfe a God, is a much more heinous ſin than to worſhip any other falſe God. And what is that (whether we mean it, or not mean it) that impells men ſo paſſionately to deſire, and ſo violently to contend for their will, and as much of it as is poſſible, but that they would be great thereby; they would be ſupreame; they would rule and govern, not ſo much themſelves (for they are the worſt at that of all men) but others, and becauſe they would be admired and worſhipped; and that more, and in an higher degree than they dare openly

penly own. When men have given themſelves up to this miſleading and miſchievous temper, they would have no bounds prefixed them. God himſelfe ſhall not eſcape their murmures, if open accuſation and expoſtulations: Every thing is uneaſie to them, that is not projected by their own witts, and managed by their wills. And whereas, according to St. *Paul*, 1 *Corinth.* 13. *Charitie*, (that Divine grace made up of meekneſſe, humilitie, love of God, and that which in any manner reſembles God) *beareth all things, believeth all things, hopeth all things, endureth all things*, the Idolizer of his own will, (on the contrary) can bear nothing, believe nothing, hope nothing, endure nothing contradicting this his humour. Reaſon he will by no means profeſſedly affront or oppoſe, but then he counts it all the reaſon in the world, that matters ſhould be carried as he judges, and willeth; otherwiſe the power and effects of his impatience ſhall be his remedie. Whereas there is nothing more unworthy of a wiſe man, and nothing more inconſiſtent with a good Chriſtian, than to deſire to have more wills under him than his own: for in trueth, he never is maſter of his own will, who would tyrannize over others. For this may be but one ſin in forme and appearance, but it is the parent of many, if not of all, to ſtrive to have our wills.

4. For what is Pride but an appetite of our unmortified wills, pushing us forward to be great, Ruling, admired, followed, not to be led by any? What is Anger, but a desire of satiating our lust of revenge? What is Avarice, but to have all, and part with nothing but what Justice and Necessity extorts? And what is Lust properly so called, but a furious will of carnall pleasure? He therefore that will ever obtain any command of himselfe in any of these things, or the like, must lay the Ax of Reformation to the root of all these trees, the generall lusting after a mans own will, and the satisfaction thereof naturally inclined. For though there may seem such a distance outwardly between one sin and another, as that there should be no consanguinitie between them, yet, in the practice, they, like persons at domestick difference or civill dissensions, will joyn against a common and forrein Enemie; and help one another: according to the observation of that mortified Father mentioned in Ecclesiasticall History: who deliver'd it for a trueth, That a man can never observe the rule of Chastitie, unlesse he subdues the Lust of Anger. For surely if we shall give leave to our corrupt wills to take their swing in one thing; they will take leave to excurre into other evills, against our more advised judgements and wills. Therefore let us a little insist upon

upon the reasonablenesse of such affectation of our carnall wills.

5. But first it is to be observed, that Religion it selfe is not of that morosity, or indeed tyrannie, under colour of mortification, that it should denie us the libertie wholly of that naturall facultie of desiring and loving; for that God himselfe hath placed in us: For then we could not love God himselfe, nor choose the good or refuse the evill, as himselfe commandeth. It is not the rooting up of that Vine which Gods own hand hath planted in the heart of man, but the pruning, and dressing it to bear generous branches, and bunches. It is to cut off those Suckers; to destroy that Nature which is become such, and not made so by God. It is, according to the ancient Philosophie, for our earthie Spheare, and inferiour and smaller Orb, to be ordered by the *first mover* of all; and to say, and to pray as Christ hath taught, *Thy will be done in earth as it is in heaven:* to live in this world as Christ came into it, and lived and died in it. As appeares by the historie of his holy and humble Life, which tells us, *John* 18. 37. *To this end was I borne, and for this cause came I into the world, that I should bear witnesse unto the trueth: every one that is of the trueth heareth my voice.* And this was the holy Gospell he taught, and left us. And his bear-

ing witneſs was to make himſelfe of no reputation: as great, and as good as he was: to be obedient unto the death, even the death of the Croſſe; and to appear, as it were, without a will of his own: or, which is a greater victory and glory, to have a will allwayes obſequiouſly included in the Will of his heavenly Father; as it was, when, in great Agonies and conflicts of Soule he prayed to God, *Luke* 22.42. *Nevertheleſſe not my will but thy will be done*: demonſtrating what he before affirmed for a trueth, *John* 5. 30. *I can of my ſelfe doe nothing, as I hear I judge: and my judgement is juſt: becauſe I ſeek not mine own will, but the will of the Father which is in heaven.* And as the Diſciples ſaid, moſt loth to hazard ſo precious a Veſſell of honour, and ſervice, as St. *Paul* amongſt *Jewiſh* Barbarity, *Acts* 21. 14. *The Will of the Lord be done.* And what better or wiſer reſolution can any good Chriſtian take, than what he ſaw Chriſt to practice before him; and the moſt Heroicall Chriſtians did, to have no will ſtirring but the Will of God and Chriſt? For this is to be what St. *Paul* exhorteth to. *Rom.* Chap. 6. 11. *Likewiſe reckon ye allſo your ſelves to be dead indeed unto ſin, but alive unto God, through Jeſus Chriſt our Lord:* that is, content to be directed by the Wiſdome, and acted by the pleaſure of God alone: So that we

we may ſay as that good old Father in his Cell, having relinquiſhed the world; who when one came to him, and brought him the tidings, that a nere Kinſman of his was at the point of death, and therefore he ſhould doe well to repair to him, and take poſſeſſion of what deſcended legally to him; made anſwere, And would you have me inherit his Eſtate, who have been dead a long time before him? And this I intended for one diſtinct argument to denie our own wills, either wholly impeding the Will of God to be done in us, or the perfecter conformity to that, and the Example Chriſt hath ſet us.

6. Secondly, The ſpeciall care that God taketh of him who careth leaſt for his own will, but committeth the management of it into the hands of his moſt Wiſe and Gracious Father. 'Tis true, To have ones own will, and to doe as we are impelled by it, is the preciouſeſt Pearle in the world to the naturall man; nothing ſo deare to him as that; and that when it is really evill in it ſelfe, and hurtfull, though pleaſing to himſelfe: But man having ſo litrle skill how to uſe ſuch a dangerous inſtrument, were it not much better to reſigne it into the hands of him that careth for us more than we doe for our ſelves, and is wiſer for us than we for our ſelves? As we ſee it in Children.

When a thing of great value is beſtowed upon them by ſome Friend, the Parents have the keeping of it, leaſt it ſhould be loſt, ſpoiled, imbezel'd, or hurt the young owner; till he comes to yeers of diſcretion: So our Godfather properly ſo called, God himſelfe, beſtoweth upon us that great Jewell of Freewill, and Choice, which he denies to inferiour Creatures, but with this tacit condition, that we ſhould committe it to his cuſtodie, and by his wiſdome and direction only uſe and exerciſe the ſame, till we come to yeers of true diſcretion, which is only in Heaven, and not in this life. Then ſhall we have the full and abſolute uſe of it, becauſe then there is no feare that we ſhould uſe it amiſſe, as here we doe. And this is that which holy *David* adviſeth, *Pſalm* 55. 22. ſaying, *Caſt thy burden upon the Lord and he ſhall ſuſtain thee, he ſhall never ſuffer the righteous to be moved.* This is it which St. *Peter* allſo exhorteth unto, 1 *Ep.* 5. 6, 7. *Humble your ſelves therefore under the mighty hand of God, that he may exalt you in due time; Caſting all your care upon him; for he careth for you.* And more expreſſely and particularly, Chriſt himſelfe counſelleth thus his Diſciples, *Matth.* 6. *Take no thought for your life, &c. For, Which of you by taking care, can adde on cubit to his ſtature?* The trueth is, no man exalts himſelfe

ſelfe ſo highly, as he who, ſecluding or not conſidering God, followes the will of himſelfe; and the greateſt of all humiliation is by the ſubjecting of our wills to Gods, and the next and readieſt way to true preferrement, or exaltation. And *take no thought*, (ſaith Chriſt) not commending ſupineneſſe, ſloth, or lazineſſe in any; but none without God, none not directed and regulated by his Will and Preſcripts: none, without conſulting him, and ſubmitting the event with all confidence aed calmeneſſe, to his all-diſpoſing, moſt wiſe, moſt juſt, moſt gracious Providence: and in ſuffering as well as doing his Will: For it is a Maxime or Rule better becoming a Heathens mouth than a Chriſtians. Every man is maſter, or maker of his own fortune: not but that every man hath a hand in, and contributes towards Good or evill events befalling him, but that the Architectonicall, or Over-ruling Power of all is in God, whoe doth not allwayes give the Battle to the ſtrong, nor the Race to the ſwift, nor bread to the wiſe; to teach us that he is Lord paramount of all: according to the Divine acknowledgement of the Prophet *Iſaiah*, Chap. 26.12. *Lord, thou wilt ordain peace for us, for thou allſo haſt wrought all our works in us.* And therefore it ſeems to me a thing, as very memorable, ſo more worthy the mouth and practice of a Chriſtian, what

what is written of *Muhamed Olbarſalanus*, the Great Prince of *Bagdet* or *Babylon*, a *Saracen*; who being wounded to death in a Battle, which he fought; as he died, ſaid, *I never before this once, fought, but firſt I deſired Gods bleſſing.* I would all Chriſtians would doe ſo, and have ſo much confidence in God, in all matters, eſpecially of importance; that they would firſt implore Gods aid, and then depend on him for the ſucceſſe: which if it be favourable, he muſt be humbly thankfull; if improſperous, in like manner, patient; as the effect of Gods Divine and wiſe Providence requires.

7. Thirdly, The Scripture both by Example, and Precepts directs us to this reaſonable, as well as religious reſignation of our wills unto Gods Will; when it ſets before our eyes the practice of earthly Parents and Children, as *Hebr.* 12. 9. *We have had Fathers of our Fleſh, which corrected us, and we gave them reverence, ſhall we not much rather be in ſubjection to the Father of Spirits and live? For they verily for a few dayes chaſtened us, after their own pleaſure: but he for our profit, that we might be patakers of his holineſſe.* Fathers of our fleſh may take a cruell pleaſure, rather than intend any reall profit or benefit unto Children, in chaſtiſing them; but 'tis not to be imagined that God can tranſgreſſe the mean, or erre in the

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end of any Diſpenſation ſevere, or unpleaſant to us: therefore much rather ſhould we be in ſubjection to the Father of Spirits, and live a more eaſie, ſafe and comfortable life here, than otherwiſe can be expected, and a moſt happie life hereafter, where all things be perfectly ſubject to the Father, as Saint *Paul* ſpeaks, 1 *Corinth.* 15. that he may be here allſo, as well as hereafter, *All in All.*

6. Fourthly, This Selfe-deniall is the true Holocauſt or abſolute Sacrifice we can give to God, and moſt acceptable, impoſed upon us as true Believers, according to Saint *Paul, Rom.* 12. 1. ſaying, *I beſeech you brethren by the mercies of God, that ye preſent your bodies a living ſacrifice, holy, acceptable to God, which is your reaſonable ſervice: And be not conformed to this world, but be ye transformed by the renewing of the ſpirit of your minde, that ye may prove what is that good and perfect Will of God.* Sacrifices came alive to Gods Houſe and Altar, but were not accepted, till they were ſlain: ſo it is with the ſpirituall or reaſonable Sacrifice of our ſelves eſpecially: our naturall wills ſo long as they live, cannot pleaſe God; but they muſt be crucified, as Chriſt was crucified for us. And as the ſame Apoſtle adviſes, *Rom.* 6. we muſt *reckon our ſelves dead indeed unto ſin, but alive unto God, through Jeſus Chriſt.* He that is dead, ceaſeth from wil-

willing, and ſo from ſinning. He that denieth himſelfe and his will, is dead indeed unto ſin, and liveth by the life of the Son of Man; and is acted by the Will of God. And ſurely, if it be our Dutie, our Wiſdome, our Righteouſneſſe, to committ our very Soules and life into Gods hands and diſpoſall, ſhall we ſtick to render that one faculty of our Soule, our Wills, into his hands? That doth Saint *Peter* exhort us unto, 1 *Epiſt.* 4. 19. *Wherefore let them who ſuffer according to the will of God, committ the keeping of their ſoules to him in well-doing, as unto a faithfull Creatour.* Let God then have the keeping of our Wills as he hath of our Lives: as he had of Chriſts humane Will: as he had of *Davids* Will; when *Saul* was in the power of his hands: when *Shemei* railed to purpoſe, and when at the word given, his head might have been taken off, and the King revenged of a Petulant ſlanderer; yet he committed his cauſe to God; and ſeeing, at ſome diſtance, his Hand and Will, humbly acquieſced.

8. Fifthly, Nature it ſelfe teaches us (and upon that *Abimelech* bowed the men of *Sichems* heart to make him King) to be ſubject to one rather than to many, there being no perſonall diſparity, which may alter the Caſe: how much more elegible then muſt it needs be, for a man well adviſed to ſubmitt

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to the Monarchie of God, than to the Anarchie, or tyrannicall Democracie of innumerable luſts? whereof ſome vote one thing, and ſome another. One tugges us this way, and another draggs us that way; commanding many times inconſiſtencies and contradictions; and worreying and wearing out the ſimple Soule by unreaſonable ſollicitations and vexations. For moſt truely ſaid Saint *Paul*, 1 *Corinth.* 6. 16. *Know ye not that to whome ye yield your ſelves ſervants to obey, his ſervants ye are to whome ye obey; whether of ſin unto death, or of obedience unto righteouſneſſe?* Every irregular Affection, every inordinate Luſt is a Tyrant, and would needs ſubject us to it: ſo miſerable is that Soule which liſtens or leans to them, being divided from God and it ſelfe. For prodigality, and covetouſneſſe; Anger, and deſire of Revenge; Envie, and Malice; Superſtition and profaneneſſe; Puſillanimitie and raſhneſſe; Slothfulneſſe, and indefatigable drudgeing for the world; Loving ſtrange Faces, and embraces, Lothing lawfull, and laudable, exceſſive exaltation and exultation, when matters proceed, proſper, and ſucceed according to our looſe phanſies and fondneſſe, and dejection of minde and ſpirit, when we are worſted in our deſignes, and croſſed, and fruſtrated of our hopes and expectations. All theſe, and more than theſe never ceaſe moleſting

leſting and diſquieting a man, untill they ſee him ſecured under the protection, and in the ſervice of Allmighty God, reſolving to obey him againſt all temptations, and to look on all occurrences as ſent chiefly to make proof of his obedience and patience. And that this free and full ſubmiſſion doe not only bring admirable quiet and tranquillity to the minde, but ſanctitie and puritie (the thing we at preſent purſue) appeares by the Diſcourſe of the Apoſtle to the *Hebrewes*, Chap. 10. 9, 10. where, having propounded for an Example, and our imitation, the readie obedience of Chriſt, of whome it was ſaid, *Lo, I come to doe thy will, O God:* it followeth, *By which will we are ſanctified.* That is, by that readie conformation of our wills to the Will of God.

SECT. VIII.

Of the Cuſtodie and Diſcipline to be had over the outward Man: and eſpecially the Eyes, Eares, and Tongue.

1. BUT now let us paſſe to the other part of a true Chriſtinas care and labour, conſiſting in the Purging of the Outward man, and regiment ought to be had of our Senſes: from whence, luſt having conceived

ved inwardly, proceeds outwardly, deadly ſins: and through which, outward temptations preſſing in, defile the Soule. For our Senſes are as Gates to a Cittie, through which there is continuall paſſing to and fro, and that of Good and Bad: and are the weakeſt and eaſilieſt ſurpriſed, unleſſe very ſtrictly guarded. I will but look, I will not like nor love: I will but taſte, I will not eat the forbidden fruit: I will but touch, I will not embrace, ſaith the naturall and warie wiſdome of this world: But the wiſdome of the Word of God teaches us otherwiſe, when it ſaith, *Touch not, taſt not, handle not, which all ſhall periſh with the fleſh*, Coloſſ. 2. 1. eſpecially when ſuch touches and light Eſſaies are of things unlawfull, dangerous, or wholly unprofitable. Doe we not read how Death entreth in at the windowes? that is, deadly ſins, at the Eye? Doe we not read in St. *Peter*, 2 *Epiſt.* 2. 14. of ſuch Perſons, who have eyes full of Adulterie, and cannot ceaſe from ſin? Not that the viſive facultie good in it ſelfe and a great gift of God, can of it ſelfe be ſubject to ſuch a crime; but that, through the communication and combination between the inward and outward Man, ſuch luſtings are either bred or ſtirred up by ſuch Aſpects. The Jacks or Keis in the Virginall, Harpſicon or Organ being touched with the Finger, doe not ſound themſelves, but

but they ſtrike the inward ſtrings, which render the ſound: So when the outward Senſes themſelves are ſtruck by their particular objects, they ſoon communicate that paſſion ſcarce felt by them, to the inward Senſes, which make all the noiſe. Saint *Auguſtine* delivers this as a trueth experimented in himſelfe (*Confeſſ.* Lib.7.1.) when he ſaid, *After what outward formes my minde wandered, the ſame Images did my heart run after allſo.* So that even the ſubtiller Heathens could not but ſee the coherence between Phanſie, and Senſes, and between the Appetites of the Soule and them both, when they tell us, By our Eyes we are Luxurious; by our Eyes we are hurried into all manner of Vices; by our Eyes we are wanton, by our Eyes we look on the Wine, when it ſhewes it ſelfe in the Glaſſe: our eyes are caſt upon the Riches of the world, as *Achan*'s upon the wedge of Gold, and the *Babyloniſh* Garment, and by orderly unhappie, but allmoſt neceſſarie gradations and conſequences, we, as he, are led to ſee, to covet, to take them. That ſubtile Serpent the Devill knew too well what power the temptations had entring into a man through the eye; when by his artifice he preſented to Chriſt all the glories of the world, and with ſuch a ſuddain ſurpriſe that ſcarce any but Chriſt could have withſtood or rejected

ed them. *Job* therefore would not ſo much as caſt a vain and idle glance upon a beautie which might delude him, *Job.* 31. having no occaſion juſtly ſo to doe: knowing aſſuredly, that the conjunction of the minde with an unlawfull object, without that bodilie conjunction, adulterates the Soule: And imagination with reſolution and ſtrong intention does that before God, which men cannot cenſure, and ſo according to the diverſitie of the object, is the pollution diverſifyed allſo. So that if there be (as naturall Philoſophers tell us, *Cæl. Rhodigin*) an hundered Diſeaſes of the naturall Eye: the morall diſtempers by ill uſe of them, may be accounted many more.

2. And if I ſhould give ſome inſtances of the many waies of corrupting the ſight, the reſt may more readily be made up by mens own obſervations. Poring upon Faces prepared to catch fonder Spectatours: Taking pleaſure in beholding wanton Pictures, under pretence, it may be, that it is but a dead object; or that fowl things are finely drawn. Viewing wanton poſtures and geſtures, by either Sex, or of either Sex. Yea caſting an eye upon the mutuall and naturall actions of Animalls doing according to their kinde, a man would think it ſhould put one to the bluſh, but too often the contrarie is found by a ſympathie to be abhorred, which

the Maſters of Jewiſh morality noted; and wiſely diſſwaded all to turne their Faces from. Amorous Romances, and Laſcivious Poetrye are to be reduced to this caution. And that eye cannot be accounted innocent which, coming into a Shop of Rarities and great varieties, looketh not ſo much, nor demandeth what it doth want, but ſeeketh for ſomewhat; which when it beginneth firſt to ſee, it beginneth allſo to want and deſire: and to want it becauſe it deſireth it; and not deſire it becauſe it wanteth it. Excellent therefore is that counſell of *Eccleſiaſticus* Chap. 9. v. 5. 7. againſt both theſe, and their fellowes, and that when there were no Monks, nor Friers in the world, upon whome we would caſt ſuch ſevere counſells as their profeſſion leads them to: *Gaze not on a Maid that thou fall not by thoſe things that are precious in her. Look not round about thee, in the ſtreets of the City, neither wander thou in the ſolitarie places thereof.* But our Saviours Evangelicall counſell exceeds this, *Matth.* 5. *If thy right eye offend thee, pluck it out. It is better for thee ſo,* &c. Nature (as *Lactantius* obſerves) to preſerve the eye (a very tender and precious part) hath fenced it with hairs on the lids, as ſo many Speares; which, at the approach of the leaſt Enemy to it, being but lightly touched, give notice to ſhut it preſently, for its ſecuritye. But

it

it hath not provided ſuch meanes to defend the eye from morall objects which are ever in readineſſe to offend it: but that is the ſpeciall gift of God, and ſhould be the Chriſtian prudence of every true Believer.

3. And the like circumſpection is neceſſary to be had about the Ear, another moſt profitable, yea neceſſarie Senſe, and no leſſe paſſionate than the other: 'Tis incredible even to them that are overcome and captivated by diſhoneſt Speeches, lewd Books, obſcene Poetry, what a change, and that for the worſt, aptly tempered ſounds and melodious Voices have upon a man. They deject him and make him moody, and heavie; they inflame and lighten him, make him brisk and wanton, make him full of talk, and ridiculous motions; and finally, inſnare and draw him to humour the notes in his actions, good or bad. *Ceaſe my Son* (therefore ſaith *Solomon*) *to hear the inſtruction that cauſeth to erre from the words of knowledge:* whether Poeticall, or Proſaicall. For when the forme of words, the eloquence of the Tongue, and gracefulneſſe of ſpeaking are the gift of God, the matter clothed, and adorned, and adapted to the eare by them, may be of the Devills deviſing; and ſent before him to fowl the room of the Soule, for him and his unclean Spirits to dwell there. For as

the Good Spirit of Wiſdome, will not enter into a body given to ſin, no more will, or can the evill Spirit enter into a Soule or bodie not fitted for his turne by impure cogitations and devices. *Turne therefore* (ſaith *Solomon, Proverbs* 14. 7.) *from the preſence of a fooliſh man when thou perceiveſt not in him the lips of knowledge.* Which knowledge is there uſed for wiſe and profitable talke, oppoſed commonly to fooliſhneſſe: which in Scripture ſignifies, as much as Sin. And in ſo adviſing he doth implye the next and right way to avoid not only certain ſingle acts of corrupt communication, but even the inclination and deſire of impure matter imbibed by word or writing. For it is true in morall things as well as naturall, that the underſtanding is made all things, according to the impreſſion made by the object, as Philoſophers teach; being formable into any ſhape: So, according to divinity, is it true, that, according to the pure and chaſt ſubject we chooſe to meditate on, and converſe with, or the light, obſcene, and frothy, is the inward Senſe affected, not only actually or tranſiently; but habitually and permanently. So that in accuſtoming a mans ſelfe to immodeſt and immorall acts or buſineſſes, the minde is ſo tainted that all Diviner things become unſavourie and irkſome. In like manner, to the palate of the

the Soule accuſtomed to ſpirituall, pure, and chaſt Diſcourſes, and reading, the pleaſureableneſſe of vain, idle, and fooliſh Subjects, and eſpecially obſcene, becomes alltogether extinguiſhed; an irkſomeneſſe ſucceeding in its place.

4. And there being ſuch neer relation (as we have partly ſeen) between the Ear and the Tongue, as there is between a Fiddle-ſtick and Fiddle, to ſtrike it as it pleaſeth: the ſame doctrine of Sanctitie reacheth unto the due regiment of the one, as well as of the other; but more eſpeciall care and cuſtodie ſeem to be due to this, than that. For as much as the Tongue is an active part and Organ to evill, but the Ear, paſſive chiefly. And ſometimes it ſo falls out, that a man muſt, whether he will or no, hear what is leud, vain, riotous, wanton, unclean, and prophane; but no man is conſtrained to uſe his Tongue ſo indiſcreetly and wickedly: he hath it more in his power, than he hath his Eares; and therefore he is the more obliged to make a good uſe of the one than he can of the other. And as ſome have obſerved, Nature by fencing it double with Teeth and Lips, leaſt it ſhould treſpaſſe upon God and our Neighbours, teaches us with what good advice and moderation we are to uſe it. For in trueth, generally it ſo demeaneth it ſelfe, that few

can give that a good word, which is the great inſtrument of Speech: And ſeldome is it better employed than when it accuſes it ſelfe; and commends taciturnity and ſilence. What can be ſaid of it, or any thing elſe more bitterly or truely, than what St. *James* writeth of it, Chap. 3. *The Tongue is an unruly evill; full of deadly Poiſon. Therewith bleſſe we God even the Father, and therewith curſe we men, which are made after the Image of God.* And *Solomon* ſaith, *Prov.*21. *Death and Life are in the power of the Tongue:* meaning, that by a Lying, ſlandering, perjurious, profane and unclean Tongue, we haſten Death to others, ſo that our own damnation at the ſame time, lingreth not thereby; Chriſt telling us, *Matth.*12.36,38. that, *For every evill word that men ſpeak, they ſhall give an account at the day of judgement. For, By thy words thou ſhalt be juſtified, and by thy words thou ſhalt be condemned.* So that the Tongue or ſting of the Adder is not ſo poiſonous and pernicious as the evill tongue of Man. For that doth not ſting or hurt the uſer; but this doth: verifying what is ſaid of wicked men, *Pſalm* 6. 4, 8. *They ſhall make their own tongues to fall on themſelves: All that ſee them ſhall flee away*, viz. as from the face and ſting of a Viper. And if we would judge of the ill Tongue, as we doe of Perſons of worth, from their Extraction, we ſhall

find how low and baſe an originall it hath, from St. *James*, Chap. 3. *The Tongue is a little member, boaſting great things: the Tongue is a fire, a world of iniquity: it defileth the whole body, and ſetteth on fire the courſe of nature, and is ſet on fire of Hell.*

5. We ſee here what purgation the Tongue needeth, which is ſo foul that it defileth the whole body naturall, and diſordereth Families, Towns, and whole Countries; yea Nature it ſelfe.

6. To inſiſt upon the particular *Vibrations* uſed by the Tongue, to execute its miſchiefs, would be to launch out too far into an ocean of matter: but it may ſuffice to point at the principall Vices and pollutions, to be carefully avoided and wiped off: ſuch as murmuring againſt God, and our Governours, upon every light occaſion; and becauſe things are carried on in the Publick otherwiſe than our private wiſdome can comprehend; we not being of the Counſell of State, nor our approbation deſired. Upon which followes ſcoffing, belying, and ſlandering our Superiours, and thereby ſetting on fire the courſe of Nature, and making publick combuſtions and confuſions. *Beware therefore* (ſaith the wiſe Man) *Wiſdome* 1. *of murmuring which is unprofitable, and refrain your tongue from backbiting. For there is no word ſo ſecret that ſhall goe for*

nought, and the mouth that belieth, ſlaieth the Soule.

7. And when bare Lying will not effect what we intend, it taketh unto its ayd, Swearing, and Curſing, and blaſphemous Speeches againſt Heaven it ſelfe: provoking that to revenge the injurie done to God and man thereby. Of which many inſtances might be produced, but that only ſhall I give which *Matthew Paris* Lib. 7. in the yeer of our Lord 1701. gives of one *Simon de Thurway*, who raſhly boaſting in the Schools, that he underſtood thotowly the Law of Chriſt, aud could make it nothing in confuting it, became ſuddainly ſo ignorant of all learning, that he could not ſo much as ſay the Lords Prayer over, nor read the Alphabet. And late yeers have produced ſuch preſumptuous and virulent Tongues againſt the Holy Worſhip of God ſetled amongſt us, glorying in the mean time of their own abilities and gifts, that as they at firſt wilfully rejected the Lords Prayer, ſo have they at leugth, been unable to rehearſe it, themſelves alledging why they did not uſe it, leaſt they ſhould be out, in ſaying it; though they wanted not other reaſons, which ſomtimes they were aſhamed to render for the diſuſe of it. And in trueth, I am much aſhamed of the little ſeverity taken againſt blaſphemers of our Religion; when I reade in the Adventures

ventures of a late Authour in *Barbarie*, that, When any amongſt the *Turkes* or *Moors* in *Affrica*, commits Sacriledge, or doth any action to the diſhonour of *Mahomet*, or the Religion profeſſed in that place, they pour ſcalding Lead into his Mouth, which ſinks in with an horrible ſmoak. But with us, alas! ſuch remiſſeneſſe againſt blaſphemers of our Religion is in faſhion, that it is allmoſt become one of the priviledges of the greater ſort, and part of the libertie of the Subject amongſt the inferiour, to diſhonour Religion; and if the Protectours of the Church and Religion ſhall venture to be ſharp upon ſuch, they have in readineſſe a reſerve of evill language to wound their Judges and Perſecutour by, calling them proud, buſie, domineering Prelates: and ſo the guilt is of a ſudden, transferred from them, unto the puniſhers of it.

8. To theſe may be allſo added, the ſoothing, hypocriticall, and flattering Tongue, which while it coxeth, and ſtroketh, and tickleth, ſorely woundeth. Surely God will not ſhew himſelfe ſo plauſible to ſuch a Tongue, if we believe the Pſalmiſt, ſaying, *What ſhall be done unto thee thou falſe Tongue: ſharp arrowes of the Allmighty, with coals of Juniper*, &c. Pſalm 12. 3. And Pſalm 12. 23. *They ſpeake vanity every one with his Neighbour, with flattering lips and with a double*

double heart doe they ſpeak. The Lord ſhall cut off flattering lips, and the Tongue that ſpeaketh proud things: To prevent which, *David* prayeth to God, *Pſalm* 141. 2. *to ſet a watch before his mouth, and to keep the door of his lips:* And ſurely, not ſo much for the evill which that tame Beaſt (as one of the Auucients termeth the Flatterer,) doth to another, but bringeth to himſelfe, by deluſive fawnings. For as no Perſon is more formidable than the wild Beaſt, the Railer and open Reviler, which with the teeth of his Tongue, teareth the Name and reputation of him he ſeizeth on; and ſo, as the Bee ſtingeth with that violence that it killeth it ſelfe thereby; in like manner, nothing is more ridiculous or odious than that tame Beaſt which licketh with its Tongue, till it poiſons the party; himſelfe in the mean time periſhing in the eſteem and value of all men. A guard therefore of the Tongue is moſt neceſſarie, both to ſecure the Speaker and Hearer. The Flattering, the Railing, and ſlanderous Tongue: and the inceſſantly or ſuperfluouſly tatling Tongue, all want the bridle of advice and prudence to ſtay their Currier, and to ſtoppe the Rheum that defluxeth from the diſtemper'd brain to the corrupting firſt of the very vitalls of Religion inwardly, and then infuſing the contagion of its venome into others. Well therefore adviſeth

viſeth the wiſe Man, *Eccleſiaſticus* 9. 9.10,11. immoderare Praters of all ſorts, *If thou haſt heard a word, let it dye with thee, and be bold it will not burſt thee. A Fool travelleth with a word as a Woman in labour with Child. As an Arrow that ſticketh in a mans Thigh, ſo is a word within a Fools Belly.* It is a pain to a Fool to hold a little, that he thinks he knowes, within him: And his Tongue muſt be taking the ayr, till like *Dinah* it be defiled. If a notion comes into his head, like a vain Prodigall, though he be in want himſelfe, he will ſpend that, and all that he hath upon others; who, as it happens to another kinde of Spend-thrifts, when he has done, will laugh at him for his pains and liberality: St. *Peters* advice is this, *If any man ſpeak, let him ſpeak as the Oracles of God.* Oracles were given of Divine, or very weighty matters. And in very few words; and them very true. If a man therefore, (obſerving this rule) would ſpeak, 1. With deliberation. 2. With brevity. 3. About matters of conſequence. 4. Rarely. 5. Profitably only, he ſhould prevent great miſchiefs to himſelfe, and conduce much to the good of others. And before a man can be truely maſter of his Mouth, ſo far as not to ſpeak what he ſhould not; it will be needfull that he get ſuch a victory over himſelfe, as ſometimes not to ſpeak when cauſe is offered,

ed, or occaſion rather. For he that ſaith, (*Eccleſiaſticus* 4. 23.) *Refrain not to ſpeak when there is occaſion to doe good, and hide not thy wiſdome in her beauty*; ſaith allſo, Chap. 32. 7. *Speak young man if there be need of thee; and yet ſcarcely, when thou art twice asked.* According to circumſtances of Perſons, Aged, or Young; Strangers, or Acquaintance; of matter, underſtood, or obſcure; within our Sphere, or out of our faculty; of time and of place, are words to be uſed: Leſt talking inordinately becomes a Diſeaſe; and intemperance of ſpeaking, (as *Theophraſtus* calls *Garulitie*) be accounted a flux of the Mouth, and not eloquence; folly, and not prudence; ignorance, and not knowledge: according to the acute replye of *Demaratus* in *Plutarch* (*Apotheg. Lacon.*) unto one demanding of him being ſilent, when others talked, Doe you ſay nothing out of doubting, or ignorance? This latter cannot be, ſaid he, for a Fool cannot hold his Tongue. Here therefore let us end this Diſcourſe.

SECT.

SECT. IX.

Of outward Moderation to be uſed in Abſtinences and Apparell.

1. THAT the Perfection we are capable of here in this World, conſiſteth principally in inward Mortifications and Selfe-denialls, That God requireth the heart; that God will be worſhipped in Spirit and in trueth, is moſt certain and excellent Doctrine: which the crafty Sophiſter the Devill perceiving to be much applauded, and himſelfe not able openly to gainſay or deſtroy; he with wonted ſubtilty betook himſelfe to drive it on farther than God himſelfe ever intended, and to overthrow it by exceſſive celebration and praiſes given of it: and by confining Religion to its Chamber, at firſt; at length to ſmother it in his Bed. For as the Spirits and naturall faculties of man are the cauſe of motion and actions, ſo are they maintained and cheriſhed by outward acts and exerciſes. But if a man ſhall pretend (as is before intimated) that it ſuffices that a mans life is entire; his Underſtanding ſound and good, his Will free and brisk, his Affections vigorous and powerfull; and, theſe things ſtanding ſo, it is ſuperfluous to take any pains about the outward parts; it were

were to rob God of his due; and, in time, himſelfe of that preſumed Perfection of his heart and minde. For undoubtedly there is a naturall communication and correſpondence held between the outward and inward man, the Spirit, and the Fleſh; the outward actions and inward affections: and that they mutually aſſiſt or weaken one another, is apparent to reaſon, and experience. A man therefore may poſſibly couzen himſelfe with a perſwaſion of a good heart, and pure minde, and intention ſpirituall, while he takes all the liberty to himſelfe which Lawes will allow him, of indulging to himſelfe in eating, drinking, clothing, adorning his outward perſon, ſporting, and paſtime, ſleeping and ſlothfulneſſe, and argue ſtrictly from the nature of the things, or from St. *Paul's* words, *I know that there is nothing unclean of it ſelfe, but to him that eſteemeth a thing unclean, to him it is unclean:* or from Chriſt's words, *Matth.* 15. *Not that which goeth into the man, defileth the man, but that which cometh out, that defileth the man*; or from the nature of Cloathing, Attires, Geſture, Poſtures; that nothing is unlawfull of it ſelfe; and therefore it is unlawfull to forbid it, and perhaps looks on it by bleer or envious Eyes, as a part of the libertie Chriſt hath purchaſed for us, to doe what we pleaſe, and to prove the ſame; and to act contrary to the

the prescriptions of our lawfull Governours, endeavouring and designing to regulate the outward man answerable to the habit which best becometh the inward; in simplicity, in abstinence, in gravitie, in humility, and conformity to anholy profession, and possession taken of the Soule by Religion.

2. For it is undoubtedly a very false notion of common prudence or vertue, (and much more of Religion) to imagine a man cannot offend both God and his Brother, by the scandalousnesse of morose or affected singularity, provided his heart be upright towards him: which yet can scarce be supposed. For unlesse some perverse opinion or disposition first seizes such Spirits, it is hard to believe they should affect a disconformity to the Rules and Practice established and designed for the promoting of decencie and Pietye.

3. But next to the detestable humour of opposing things because they are commanded, is the unreasonable opposition they make to prescribed severities, and testimonies of holding unity with the Churches of all Ages and places, by undervaluing that little that remains amongst us of auncienter, and stricter observations. They, for instance, will tell you, that Fasting is abstinence from all Meats, and Drinks, for the time designed; and not to admitt of, or tolerate, a distinction

of

of Meats; and becauſe ſome exceptions muſt, according to the charity of the Church, as well as wiſdome and goodneſſe of States, be made from all Rules and preſcriptions of men, and ſometimes the generall order given by God, (as appears by the argument of Chriſt taken from *Davids* practice, *Matth.* 22.3. in eating the Shew-bread; againſt the hypocriticall and preciſe *Phariſees*) they inferre from ſuch Diſpenſations, the abſurditie of the Rule, with greater abſurditie; and ſcoffe, and laugh, as if they were mighty, and much more perfect Chaſtiſers of their Bodies or deniers of their Senſes, than the low rate prohibitions are ſet at, by the Church. The Church, to be ſure, meanes and deſignes much greater things than it indiſpenſably requires; and that while relaxations are but too eaſily obtained. And ſuch glorious aſſerters of ſuch great things, ſhould doe very well to exceed vulgar practices: but while they ſpeak contemptibly of the Day of ſmall things, themſelves, in the mean time ſometimes alledging the grievouſneſſe, and ſometimes the lightneſſe of the burden laid on them, will doe juſt nothing in that kinde, they and their laughter too, become ridiculous.

4. But

4. But what ſhall we ſay of ſuch late Divine Diſputants as the Chriſtian world never heard of, or if heard of, lothed and diſowned? who ſtick not to make the uncircumſcribed freedome of eating and drinking, as Nature moves them, a part of that Chriſtian libertie which Chriſt purchaſed with his blood, and whereby he made us free; and in which we muſt ſtand faſt, as they miſtake the Apoſtle? As if Chriſt at the ſame time that he freed us from the Jewiſh reſtraints by *Moſes*, had alſo freed us from all Chriſtian Lawes; and proclaimed an everlaſting yeer of Jubilee, and liberty for the Naturall Law of mens Appetites to take place, without diſtinction of times, ſeaſons, or reaſons left undoubtedly in the power of Superiours to moderate. What is this but to make the Coming, and Goſpell of Chriſt to advance the brutiſh part of man to its perfection? upon which muſt neceſſarily follow the great imperfection of the Spirituall. What is this but to interpret the Oracles of God, by the Oracles of the Belly ſuggeſting ſuch Scholies? Doe I ſpeak this that I can glorie in any gift in this kinde, above others? No ſurely, but rather bluſh at my defects herein: Only this I may ſay, that I retain ſuch a veneration for the uſe and ends of abſtinences and the univerſall practice of the Catholick Church, that I

abhorre the petulancie of ſuch, and their preſumption, who teach otherwiſe: not doubting but they fall under that menace of our Saviour Chriſt, *Matth.*5.19. *Whoſoever ſhall break one of theſe leaſt Commandments, and ſhall teach men ſo to doe, he ſhall be called the leaſt in the Kingdome of heaven.* And ſurely, denying our Senſes, was allwayes reputed a Command of Chriſt, in generall: which to apportion to every mans capacitie, belonged to his Miniſters. So that a generall Rule preſcribed by the Church concerning the ſame, ought not ſecurely to be interpreted and applied by every mans ſingle and private opinion that he hath of his ſufficiencie, or inſufficiencie to practiſe the ſame, but may better be committed to the judgement of others, and by them diſpenſed. For ſome are too rigorous to themſelves, and others, (the greater number) too partiall and indulgent; and therefore ſafer and more reaſonable it is, to denie our ſelves that naturall and dear Judicature which every man is fond of; and to committ our ſelves, and eſpecially our Senſes to the wiſdome of others not repugnant to greater Autority.

5. But that which is moſt of all to be avoided, is the intemperance and exceſſe which Art addeth to Nature: which is that we may call Luxurie, ſpecially to be conſider'd hereafter. Surely it is too much for

a good Chriſtian, to be allwaies full within, and allwayes warme without, and allwayes at eaſe, and to fence our ſelves by all care and ſollicitude, againſt all ordinary incommodations, and inconveniences, ſo eſteemed by fleſh and blood: the Scripture pronouncing them rather miſerable than happie, by the Prophet, *Amos* 6. 1, *Woe be to them that are at eaſe in Sion*; i.e. under no hardſhip or moleſtation! rather drudging infinitely, to gratifie Back, Belly, Eyes, Eares, and Palate, with all Delectables; contemning the ſimple ſufficiencie and ſalubritie of Nature; and exciting Luſts of all ſorts, by inventions ſtrange and new, to a greater rampantneſſe than corrupt Nature it ſelfe diſpoſed to: Nay, to that exceſſe of Faſhion and Folly doe men ſtrive to arrive, that to attain praiſe and admiration, or but eſtimation for their Vanities, they can ſuffer more pain, and run greater hazards of miſchiefing their Bodies, than they doe, who for Heaven ſake (I mean the ſtrait Gate of Auſterities leading thither) ſuffer willingly bodily incommodations: and by affected nakedneſſes of Back, Breſt, and Armes, ſhew themſelves more hardy for Fanſie and Faſhion-ſake, than the Plowman or Carter. If a man ſhould preſcribe this for Gods ſake, which is done ſo frequently for the Worlds ſake, he ſhould be judged very unreaſonable, if not ſuperſtitious allſo.

And yet St. *Paul* ſaith, *Rom.* 12. 2. *Be not conformed to this world, but be ye transformed by the renewing of your minde:* And Saint *Peter* ſaith, 1 *Pet.* 1. 14. *As obedient Children not faſhioning your ſelves according to your former luſts in your ignorance*; Ignorance and not skill; cunning, and not Art being, according to him, the Parent of ſuperfluities and vanities worldly. For, witneſſe Experience, witneſſe Saint *Paul*, 1 *Corin.* 7. 31. *The faſhion of this world paſſeth away.* Before ſome can get well into a Faſhion, it weares out. And if it would laſt a Mortall for ever, *i. e.* as long as a man lives, it were ſcarce worth the ſtriving for; eſpecially with greater contention than men doe to be conformed to the meanneſſe and meekneſſe of Chriſt; ſo that by changing of this vile Body, we may at length be *faſhioned like unto his glorious Body*, as Saint *Paul* ſpeakes, *Philip.* 3. 21.

6. Surely, ſomething of this nature was aymed at by Saint *Paul* to *Timothy*, 1 *Epiſt.* 2. 9. preſcribing, *That Women adorne themſelves in modeſt Apparell, with ſhamefaſtneſſe and ſobrietye, not with broidered hair, or gold, or pearls, or coſtly array: but (which becometh Women profeſſing the Goſpell,) with good works:* And Saint *Peter*, 1 *Epiſt.* 3. 3. ſpeaking of the ſame Subject, ſayth, *whoſe adorning let it not be that outward adorning,*

of

of plaiting the hair or of wearing of gold, or of putting on of apparell, but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet ſpirit; which is in the ſight of God, of great price. How doth this Doctrine of St. *Peter* croſſe and confound the Apologies of the Advocates of outward lightneſſe in Apparell and Behaviour? The Wiſdome, yea the Religion of this World argueth this, It matters not much what habit a Man or Woman uſes, nor what faſhion they follow in outward Dreſſes and Ornaments, provided they have good hearts towards God; and be upright, and innocent, and true, and devout in the main Duties of Religion: But Saint *Peter* plainly ſaies, doe not that, but ſee to this. And whoſe ſenſe of Scripture is ſo narrow as to imagine that it intended none but Women here, and not effeminated Men? And who doth not ſee, that if it had ſufficed to regard the inward man only, and the heart of Chriſtians, that theſe wiſe and holy Apoſtles would never have urged the gravitie and ſobriety in wearing Hair, and uſing Apparell, and Gold, and Silver, thereby diſobliging wavering or green Converts, and by ſuch indifferent ſeverities deterring them from ſubmitting to the uneaſie Goſpell of Chriſt? But more blameable are ſuch affected Artifices about the Bodie in men

of greater mindes and deſignes than Women: and moſt of all in Perſons devoted to holy functions and miniſtrations: ſome of whome we may ſuſpect to have a worſe end than the *Phariſees* in their religious Offices, *viz.* to be ſeen of men: and to covet rather to be ſeen and admired by Women, for the ſpruceneſs of their Habits: to the lothing of their improper affectations, by ſober Perſons, and contempt of their Character and capacitie ſpirituall: appearing to commend themſelves to mens Eyes rather than their Conſciences, which was Saint *Pauls* choice and practice.

7. Nature and Infirmities are ſometimes juſtly alledged for the vindication of ſuch from lightneſſe in ſuch modiſhneſſe: which ſometimes may be true, and 'twere to be wiſhed were never otherwiſe: but that Nature or Diſtempers require ſuch curiouſneſſe, as is upon ſuch pretences taken up, who can ſay? or that all ſuch ends could not be ſatisfied as well by artleſſe ſupplements. Neither would men betake themſelves to that wretched *Topick* for refuge, taken from the abſolute nature of things in themſelves no wayes ſinfull: and that there is nothing unclean in it ſelfe: whereas all ſuch things are to be judged by the circumſtances of Perſons, Sexes, Places, Offices, Age, Time, and ſuch like; all which to confound with ſuch an univerſall argument is abſurd enough to them-

themſelves, at the firſt appearance. But Religion heretofore never made Nature Judge in ſuch caſes as this, unleſſe in St. *Paul*'s ſenſe, demanding, 1 *Corinth.* 11.14. *Doth not nature it ſelfe teach you, that if a man hath long hair, it is a ſhame unto him?* And may not this be extended farther allſo, were it not that greatneſſe, ſtrength, and numbers concerned are in a readineſſe to oppreſſe ſuch Diſcourſes and the Authour of them. The times were, in my memorie, when the Puritanes preached loudly for ſhort Hair; but whether they changed their Opinions and Notes when they perceived the Biſhops likewiſe required the ſame of their Clergie; or whether the Faction conquering and proſpering thought it time to lay that Faſhion down, and be the firſt of the Miniſtery, that I remember, to have made uſe of artificiall Hair, I will not determine. But this I may ſay, that they found not long after, followers in this way, who differed in other things from them: but hereupon began to be better reconciled to that injudicious, crude and dangerous Doctrine of worſhipping God ſo with the heart and Spirit, as no Cenſure ſhould remain for any outward indecencies, in the Miniſters or Worſhip of God, but what are common to all men.

8. But with me, that is more wiſely and authentickly deliver'd, which I finde, *Eccleſiaſticus* 19. 29, 30. *A man may be known by his look; and one that hath underſtanding by his countenance, when thou meeteſt him. A mans attire and exceſſive laughter, and gate ſhew what he is.* And if they only ſhewed and declared what a man is inwardly, either for ingenuity, or Pietie, the errour of affecting gentileneſſe and prettineſſe, were more tolerable: but the pride of the heart and vanity of minde doth not only give being to ſuch outward affectations, but receive back again great increaſe from them. Whereupon the wiſeſt of Chriſtians have ever preached up and preſcribed plainneſſe with cleanlineſſe of outward habits of all ſorts, as a notable correcter of inward vanity, and lightneſſe: as the Philoſopher writes of Mares in their Venereall furie are tamed by ſhaving their Manes. And if Men or Women ſhould ſhave off all that Art adds to them in the like kinde, I am of opinion, they would looſe a great part of their confidence, and wantonneſſe, and gain a neerer ſtep to humiliation, and Gods acceptance thereupon; as the Scripture plainly teaches us in the caſe of the Children of *Iſrael*, offending God highly, with whome God refuſed to treat of a reconciliation, untill they layd by their gaudi-

Plinius.

gaudineſſe, *Exod.* 33. 5. *Therefore now put off thy ornaments from thee, that I may know what to doe to thee.* And according to the Leviticall Law, there were ſeverall uncleanneſſes in Garments, properly ſo called; and ſo certainly are there, in a ſenſe ſpirituall, when abuſed in ſuch ſort.

9. And this I ſpeak not ſo abſolutely, but with allowance for degrees, ranks, and orders of Men and Women, diſtinguiſhing them: but rather 'tis ſuch affectation of Habits, Faſhions, and Gallantrie I look on and condemn as is inconſiſtent with Sobriety, Wiſdome, and true Pietie, which bring in a confuſion of theſe, and a ſcandall to Godlineſſe; and many times prove an introduction to groſſe impieties.

SECT. X.

The Connexion of what hath paſſed with what enſues concerning the Seven Capitall Sins.

1. BUT having thus ſpoken generally of the Dutie of Sanctification and Purgation of the whole Man; it will be requiſite, for greater plainneſſe, and eaſier progreſſe herein, to deſcend to ſome particular Sins, which every good Chriſtian is obliged to quitt himſelfe of, not only for their own ſakes,

ſakes, but for the tail or train of ſins they draw after them. For we finde a common diſtinction of ſins into Mortall and Veniall; againſt which, or for which, I ſhall enter into no Diſputation at preſent: only I ſhall preſume this as granted on all ſides: That all ſins are not equally ſinfull: and that ſome ſins are more prolificall and fruitfull than others; and that theſe, however in ſhew they appear not foul and ſcandalous, are indeed more dangerous and deadly than others; more deteſted in their conſequences. Such, for inſtance, are Pride, Covetouſneſſe, and Slothfullneſſe, and ſome others.

2. Neither ſhall I here contend about the number of theſe Capitall Sins, in which I finde ſome difference among Authours, as allſo in the very kinds; but ſhall pitch upon theſe Seven, which I may firſt rank according to that diſtinction before given of Sins proper to Evill Spirits; and of Sins more proper to Beaſts: Of both which miſerable and frail Man too much partakes. For Pride, Envie and Anger may ſeem to have the Devill for their proper Sire. And Covetouſneſſe, Gluttonie, Luxurie, and Slothfullneſſe, are more brutiſh than the other: And both ſorts are ſo bad, that if a man were to chooſe, he could not tell which to be moſt aſhamed of: neither being at all deſireable, or eligible. Sometimes the Scripture

pture teaches us that Pride is the Originall of all ſin: and ſometimes that Covetouſneſſe is the Root of all evill: which are both true, if we conſider them thus ranged. For of all mentall ſins, wherein man draweth neereſt unto the Devill, who is a Spirit, Pride may be ſaid to be the Mother. And of all bodily ſins, *viz.* ſuch as proceed properly from corrupt Fleſh and Blood, Covetouſneſſe may be ſaid to be the root; taking it, eſpecially as Saint *Paul* doth; for a concupiſcence tending to the ſatiating the Sences, ever leaſt ſatisfied, where they are moſt cocker'd and indulged. But omitting curioſity and prolixitie, we ſhall conſider them in their order mentioned; giving a brief deſcription of theſe diſtempers of the Soule, and then of their Cures.

SECT. XI.

Of Pride, the firſt Deadly Sin, or Capitall.

1. PRIDE, (we know) was the firſt Sin committed, and the firſt ſpot that blemiſhed the fair Works of the great Creatour of all things, and that one of the faireſt and nobleſt made by him. For as Angells were the top and Crown of Gods Creation; ſo was *Lucifer* the Head (as is generally believed)

lieved) of Angells, of his order eſpecially. And his ſin was Pride, and his Pride an emulation of God himſelfe, ſaying within himſelfe, I will aſcend and be like unto God. He thought himſelfe ſuch a free-borne Subject, that he ought to caſt all Soveraignty off him; and bring the reſt of the world to be governed by Ariſtocracie; in which he hoped for a principall place, and to have a negative Voice, at leaſt. But that Pride which infatuated his underſtanding to aſpire ſo high, weighed down his perſon to a baſe and monſtrous condition, both of ugline ſſe and torment. And this his Leader, the proud man followes; and with the ſame event likewiſe. His great deſigne and aym is to be high, honoured, and applauded: and of all men, is the moſt odious to God and man. It being ſaid of God, that *he reſiſteth the proud, James* 4. 6. 1 *Pet.* 5. 5. and this agreeing with what we read, *Job* 40. 11. as a property of God, *viz.* to caſt abroad the rage of his wrath, and to behold every one that is proud, and abaſe him. and as if the ſin of Pride were greater than the puniſhment of the guilty perſon could any waies anſwer, God declares he will *deſtroy the houſe of the proud, Proverbs* 15. 25. Infinite other Texts of holy Scripture teſtifying the like vengeance ready to fall not only on the perſon, but familie of the proud: and

and that where the pride of the heart aſpireth to an high and perpetuall name. For what can they expect from God more juſtly; than that they ſhould follow *Lucifer* in his fall, whome they have imitated in his ſelfe-exaltation.

2. And what a piece of ſhort-wittedneſſe is that, for men not to be able to diſcerne, that by that very meanes, whereby they hope to be overvalued in the world, they are undervalued, hated, ſcorned, and curſed by men; ſo far as the greatneſſe, power and tyrannie of the proud doe not cruſh them into more conformity to their humour, than they are diſpoſed to of themſelves. Whereas to the humble and lowly, love and ingenuity impell men to aſcribe more than they claim.

3. And here it is well to be obſerved that Pride caſts it ſelfe into more formes, and acts more parts than one; ſo that it many times paſſeth undiſcovered. For there is a Mentall pride; when the outward deportment may ſeem to be lowly and orderly: and there is a Corporall pride, conſiſting in outward oſtentations of words and phraſes affectedly lofty, and glorioufneſſe of Apparell, ſtrange phantaſtick, and above the Purſe, parts and rank of the wearer: This is in truth, ſet on foot by the high minde, but the high minde is augmented in its vanitie,

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by the lifted up Neck, which the Scripture cenſureth ſo often; and by other geſtures and habits invented to make men admire the uſer; and for which the uſer moſt of all admires himſelfe. And ſo are we influenced from without, that a coſtly furniſhed Houſe, and new faſhion'd, ſhall have a great power to corrupt the minde with this vanitie; yea and a proud carriag'd Horſe ſhall communicate of his vertue to his Rider, producing this Vice in him.

4. But this low ſort of Pride though very troubleſome, frivolous, and oftentimes ridiculous, hath more of the Child than the Man in it: For 'tis much the ſame with that Children manifeſt, when they have new Coats or Shooes given them. But there is another ſort of Pride which is properly mentall and ſpirituall, much more dangerous and pernicious to the affected with it, and ſtill ſo much the more fowl and damnable, as it ſeems to have ſomewhat of Religion for its foundation, and fomenter. As when men are conceited of their naturall parts, Witt, Memorie, or Reaſon: or when they reflect upon ſome accompliſhment, and faculties acquired, which lift up the Head, and caſt the Eye this way and that way, to ſee whoſe eyes are upon them, and may ſeem to admire them: and who ſhall ſay, *That, that's he:* which obſerved, or overheard, ſowes the

the ſeed of the Serpent in the heart, which wonderfully delights the minde, ſo that ſcarcely, or not at all, it can contain it ſelfe from uttering its vanity to others.

5. But no Pride comparable to that of the Spirit, or ſpirituall Pride, properly ſo called, noted in the auncient Canons of the Church: when men ſhall preſume themſelves ſo ſpiritualiz'd in gifts and religious abilities, that impatient they are of any rules of moderation, but what proceed from their own dictates and inventions. And to paſſe better undiſcover'd and unſuſpected in ſuch a Maladie, they diſcover themſelves very unluckily and inſenſibly by crying down pride in others. Much noiſe they make, and much pains they take, to beat down pride in others: For not only Faſhions, as Ribbands, Patches, Dreſſes, Geſticulations, and ſuch like, come under their ſevereſt Cenſure; but ſome they will needs have accounted proud by their very office and order, be their perſonall carriage never ſo inculpable in that kinde, otherwiſe. They are proud, becauſe they will not ſuffer others to be ſo. They are proud, and muſt be humbled, otherwiſe they cannot be exalted. So that I may make this the Character of a really proud perſon, that he is too ſtudious, carefull, and very active that others ſhould not be proud. For though ſome Sinners agree very lovingly and

and ſide together, as the Drunkard, the Covetous perſon, the Thief, and open Robber; they bleſſe one another, and love one anothers humours, and companie; the proud man is alltogether unſociable and unſufferable; and cares for none ſo much as Sycophants and Flatterers of him. None ſo intolerable to him as he who is likeſt himſelfe, and carries on the ſame trafficking for eſteem and vain-glory: Unleſſe we except ſuch, who vainly puff'd up of their fleſhly minde, would have the ſober, deliberate, and beſt compoſed gifts of their Superiours, ſubject to their imaginary, raſh, petulant, ſudden flaſhes, magnified for purely Divine. Which to a diſcerning eye is the worſt pride of all: which becauſe it relates to ſpirituall matters may be called Spirituall; more odious to God, and more pernicious to the Soule, than that about worldly advantages preſumed on: as may appear from the fearfull judgement of God, ſinking them down to Hell alive; who denying any ſingular gifts to *Moſes* and *Aaron*, aſſumed the ſame to themſelves, and thereupon exalted themſelves above their ranks and order, and eſtabliſhed Ordinance of God. Which was much the caſe allſo of all the proud men reſiſting the Word of the Lord in the mouth of the Prophet *Jeremiah*, contrarie to their opinion and humour, *Jerem.* 43. 2. And ſo ſubtile and buſie is the Spirit

Spirit ſometimes, that it diſpoſes men to be conceited of their humilitie, forſooth, it ſelfe: ſo contradicting Levitie, that they fall into moroſitie; and would confute ſuperfluities and vanities in others, by affecting indecencies and ſlovenneſſe in themſelves: hoping thereby to have as many admirers of them, as gayer and finer Perſons. And with as great oſtentation in the eyes of God, covet a name for Enemies to oſtentation. And we finde in the writings of the auncient and holy Fathers, a ſpeciall *caveat* given to them who have denyed the world in outward appearance, not to be proud of it: And ſpecially againſt the conceit of the excellencie of Virginitie: And Faſtings, abſtinences, and multiplied, and produced Prayers have given too great occaſion many times to appearing Saints, to become conceited. Which that good man mantioned by *Gerſon* in a Tractate *Of the Tryall of Spirits*, perceiving and fearing in himſelfe, prayed to God earneſtly that he might be poſſeſſed with the Devill three moneths together, to prevent ſuch an evill; chooſing rather to be infeſted with the Spirit of Pride, than infected with the Pride of Spirit; and was accordingly anſwered by God. And Saint *Hierome* writes in the life of Saint *Hilarion*, that having the gift of Miracles which he ſhewed by acts of mercie on indigent, impotent, and ſick perſons,

ſons, that becoming noted and admired for ſuch workes, ſo ſoon as he perceived it, fled from that place, leſt he ſhould poſſibly be tainted with the corrupt breath of Fame and applauſe. The like to which we read in *Æneas Gazæus* his Dialogue called *Theophraſtus*, or the Reſurrection of an Auncient holy Man, who being perſwaded by the importunities of a dear Friend having lately loſt his Child, to reſtore him to life again, he did ſo in a miraculous manner: and to avoid the glorie and admiration of the people for ſo great a work, choſe to goe into voluntarie baniſhment. For as a wiſe and Holy Father obſerves, the caſe of Pride is quite contrary to that of others. In doing evill, men are generally to feare evill; but men are to feare Pride moſt of all when they doe well. When men preach eloquently and powerfully; when others pray fluently and giftedly as they ſuppoſe, to the admiration and applauſe of others, the vain ſpirit of man licketh up, as it were, and draweth greedily to it ſelfe the fumes of praiſes offered ſo to him, as the *Gentile* Philoſophers taught the paltrie Spirits of the air, (for they made ſeverall orders of Spirits too) attended the Altars at the time of Sacrificing to them, and with great pleaſure drew

Omnia vitia in malefactis timenda ſunt, ſuperbia in benefactis plus timenda eſt. Auguſtin. in Pſalm. 58.

drew to themſelves the fat vapour that aſcended from thence, and were nouriſhed by the ſame, as they tell us. And if men be ſo wanting that they of themſelves refuſe to offer a ſacrifice of praiſe anſwerable to the appetites of the vain expecter; prettie ſly artifices are invented to enſnare, as it were, men to aſcribe ſomething to them: of which that is none of the leaſt or rareſt, To caſt out ſome light diſparagement of themſelves, that the Friend or flatterer may catch that occaſion to confute what was ſaid, and amplifie his deſerts, on the contrarie, and extoll him: as it is often ſeen in young Children, who diſcerning their Parents fondneſſe towards them, will ſometimes caſt themſelves down upon the ground, that they may be taken up into their armes, dandled and kiſſed.

6. But ſo much as to point at the ſeverall ſorts of this Vice might require a greater latitude of Diſcourſe than is proper for this place. Ambition or affectation of great Power, or Honours, or Place is that which can hardly conſiſt with a ſincere minde, or ſpirit truely apprehenſive of the vanitie of the world, or the unſociableneſſe, I doe not ſay of the things themſelves, for ſuch orders and ſubordinations God would have in the world, but of the Affectation and appetite of them, ſo far as leaſt of all to deſire that

Good work the Apoſtle mentions in Dignities: but wholly or chiefly to deſire grandeur, profits, and perhaps eaſe from inferiour labours, and leſſe advantageous: becoming ſo much the leſſe ſollicitous and induſtrious as the reward requires and deſerves greater. Here muſt neceſſarily be either Vain-glorie or Covetouſneſſe or both, too prevalent.

7. But Saint *Chryſoſtome* gives us an Inſtance of vainglorioufneſſe, and pride of minde, even after men are dead and turned to corruption; an exorbitancie Great men are ſubject to in this ſin more then in any other. For other ſins commonly end their dayes with the Sinner, but Pride divers times manifeſteth it ſelfe after death; and Drunkenneſſe and Uncleanneſſe, and Gluttony and Covetouſneſſe fall away with the guilty perſon: but he that is ambitious and vainglorious provides for the continuation of his blindneſſe and errour by appointing laſting and magnificent Monuments, to that purpoſe: ſtately devices and Edifices muſt declare to Poſteritie that ſuch an one was once great and renowned, whether he were ſo or not; ay, and as now the wicked world goes, men ſhall be Sainted by an Inſcription, who have been prophane to a great degree in their lifes-time: and by ſtately Tombes, proudly, after their death, ceaſe not to prophane the Church or Chancell by uſurping that part of Gods Soile dedicated

dicated to Holineſſe, to the celebration of rotten fleſh, and drie bones; and it may be, to the bringing down the judgement of God upon that Church, which tolerates ſuch abuſes when it is in its power to hinder it: which often it is not, through the power and Lordlineſſe of Great Perſons too reſolute to be diverted, and too ſtrong to be reſiſted in their unrighteous actions: eſpecially when it ſo happens that men of ſuch advantages over poor Miniſters of Chriſt and their Superiours too, ſhall take a kinde of Antichriſtian pride in ſhewing how they can exalt themſelves above all that is called God, or reputed holy; and eſpecially in following the Faſhion, and that when they are dead.

8. Wherefore the miſchief of this Deadly evill being duly conſidered and obſerved, it will concerne every true Chriſtian truely and impartially to make enquirie into the depths of his own heart, and ſo judge his Spirit as to deliver himſelfe from the ſame. Many for kinde, are the ſorts thereof; and ſome very monſtrous for nature; all deluſive of the affected therewith, procuring him Hatred inſtead of Love, contempt inſtead of eſteem and honour; and reſtleſſeneſſe of minde; ever more thirſting for that with which he can never be ſatisfied. Let us therefore take the Apoſtles advice, *Galat.* 4. and *not be deſi-*

rous of vainglory, provoking one another, envying one another. And if ſuch mutuall Emulation were all, it were more to be endured; but by ſuch vainglorious provocations of God and Man, we ſtirr them both up to the ruine and dejecting of our ſelves, exalting our ſelves: ſome Philoſophers being ſo wiſe, as well as ſome Chriſtian contemplatours of the wayes and workes of God, to ſee and ſay that God ſitteth above in the higheſt Heaven obſerving who by humility is capable of Exaltation, and who by exalting himſelfe deſerves to be cruſhed and confounded.

9. And this is it which the wiſe Man, *Eccleſiaſticus*, Chap. 10. v. 9. teaches us; when he ſeem'd to be alltogether ignorant of the ground of Pride in Man. *Why* (ſaith he) *is earth and aſhes proud?* For asking, why? it is certain, he knew not Why. Yea rather asking Why? he knew, why not. Which appeareth from what he had ſaid formerly, *ver.* 7. *Pride is hatefull before God.* And ſo *ver.* 13. *Pride is the beginning of ſin: and the parting from God is the beginning of it.* Pride and Apoſtacie from God are mutuall cauſes one of another, by a kind of monſtrous inceſt begetting one another; but having for their common Father, the Devill himſelfe; that Apoſtate Spirit Lucifer, who firſt committing that ſin and ſuffering

fering condigne punishment for the same, has made it his Office to draw men into the same offence and condemnation, and losse too by aspiring, as Holy and humble *Job* informes us, Chap. 41. 34. thus speaking of him, *He beholdeth*, (*i. e.* according to the language of the Scripture, he loves and admireth) *all high things: he is the King of all the Children of pride:* that is, his own children, made so by pride.

10. And who is not ignorant of the reason why Flesh and blood should be proud, which *Ecclesiasticus* resolves into Earth and Ashes. And why so? but becouse Ashes are barren of good, and Earth is base, ordained to be trampled on, not lifted up, but in such cases as great calamities seize on a man: and then it was wont to be heap'd on the head to augment his vileness and misery that brought it upon him by his folly and vanity: Man having by pride advanced himselfe above his originall, Earth, by as unnaturall a course, as if the stream should rise higher than the Fountain-head, reason good that Earth should recover its dignity and place, by becoming higher than the calamitous proud man.

11. *Let not therefore* (saith God by the Prophet *Jeremie*, Chap. 9. 23.) *the wise man glorie in his wisdome: neither let the mighty man glorie in his might: let not the*

rich man glorie in his riches: which is an Inference following upon what is ſaid, *ver.* 22. *Even the Carcaſſes of men ſhall fall as dung upon the open field.* Is there any ſo wiſe that he can deliver his Soule from the hand of the grave? The Pſalmiſt ſaith, no. *Pſalm* 49. *He ſeeth that wiſe men die as well as the ignorant, and fooliſh.* Or can the Rich mans wealth defend him from the violence of death? Of ſuch in the ſame *Pſalm*, it is ſaid, *None of them can redeem his brother, by any means: nor give to God a ranſome for him.* And what is beautie more than ſtrength? Nay, it is much leſſe. For generally it fades firſt: and while it ſtaies, what is it but an apt contemperation of blood, and choler, and phlegme, and that more earthy humour, Melancholy: which to be proud of, is much the ſame, as to be proud of fine Clothes and Faſhions, which ſuddenly alter into abſurdities, and every night, as duely as they were put on, are put off and laid aſide. Wherefore rather as the Prophet ſaith, *He that glorieth, let him glory in the Lord:* that is, account it his greateſt honour and happineſſe, that he knowes God, and is educated in the Doctrine of Salvation: which principally inſtructeth all true Believers in the practice of humilitie.

12. And

12. And Humilitie alone made glorious, by the example of Chriſt, and made eaſie by the Yoke of Chriſt perſwading to it and wearing of it, and lightening it to us, is inſtead of a thouſand directions to induce an ingenuous Chriſtian to the ſtudie of it, and imitation: and will wholly leavell the towering minde of man, to due compliance with the ſimplicitie of the Goſpell, and purge out the ſowre and ungratefull leaven of Pride. Therefore Chriſt exhorteth, (*Matth.* 11.) *Learne of me, for I am meek and lowly, and ye ſhall finde reſt for your Soules.* Stupendious was the humilitie of Chriſt in his ſeverall condeſcenſions: but whether not equally ſtupendious it be, that after an humble God (as *Auſtin* ſpeaks) there ſhould be found a proud man, I think may be doubted. It is written of *Heraclius* Emperour of *Greece*, that having obtained a glorious Victorie over *Coſdroes* or *Coſroes* King of *Perſia*, he was ſo puffed up with that ſucceſſe, that he made all poſſible preparations to enter into the Gates of *Hieruſalem* with greateſt triumph and ſplendour; having Chriſts Croſſe carried before him: but that an Angell of God oppoſed him and ſhut the Gates againſt him, not ſuffering him to enter; but rebuking him, ſaid, *The King of heaven entred in here in mean and low eſtate:* which ſo far affected him, that laying away his Imperiall

riall Robes and Trophies, and bluſhing at his own errour, he lighted off his Horſe or Chariot, and walked into the City barefoot. Which made good what St. *James* ſpeakes and St. *Peter* allſo, *God reſiſteth the proud, and giveth grace to the humble:* And from hence doth St. *Peter* exhort us to be clothed with humility, which is the true Robe of Chriſt militant, and ought to be of every one that will follow his example, and obtain his Promiſes.

13. Laſtly, Becauſe I know the difficulty of Selfe-deniall in this caſe, is no ſmall impediment to the performance of this Dutie; let the generous minde conceive from thence, a reſoluteneſſe to encounter ſuch an Adverſarie, as is worthy of his Chriſtian warfare here on earth: and as that Conqueſt, which muſt needs be great, and in the concluſion of all, glorious in the beſt ſenſe; becauſe difficult: but this difficultie well maſter'd wonderfully facilitates the Victorie we are to gain of the ſubordinate Vices introduced and acted principally by this leading only.

SECT.

SECT. XII.

Of Anger and its Concomitants, the Second Deadly Sin: and ſome Remedies thereof.

1. IT is requiſite, for the better detecting and purſuing of this deadly Enemie, that ſome deſcription be premiſed thereof, but more Divine than Philoſophicall, properer for other Treatiſes. Anger, therefore wrath, diſpleaſure, revenge, and violence in Spirit, Word, or Deed, is a Paſſion properly belonging to evill Spirits, and a reſemblance of them, furiouſly bent againſt God and all that are unlike themſelves. Beaſts indeed have their rage and furie, eſpecially provoked, but without tranſgreſſing any Rule of Reaſon preſcribed them, as angry Spirits and men doe. *Woe be to the earth*, ſaith the Angell in the *Revelations*, Chap. 12. 12. *For the Devill is come down unto you, having great wrath, becauſe he knoweth his time is ſhort.* Not for any juſt cauſe given him, but becauſe his perverted nature impells him to indignation and furie: and by the juſt Sentence of God upon him, he rages by his Office; thus deſcribed by the Son of *Sirach*, *Eccleſiaſticus* 39. 28. *There are Spirits that are created for vengeance, which in their furie,*

furie, lay on ſore ſtrokes: in time of deſtruction they poure out their force, and appeaſe the wrath of him that made them. By which it ſeems, there ſhould be ſome colour and cauſe for the execution of the wrath of Evill Spirits; but I know no ground for the immoderate wrath of men, but their luſt of tormenting others, contrarie to Gods inſtitution.

2. And this *Veſuvian* flame worketh principally three ſeverall wayes: ſometimes like that fierie Mountain, it frets within and conſumes its own bowells with madneſſe, wanting power and meanes to burſt out upon others. Sometimes it ſpits fire outwardly in horrible language, caſts the ſame in the face of ſuch as it is incenſed againſt, calling them all to naught, and that if they be not ſo, they may be ſuch by ſuch violence offered. And ſometimes violent actions, aſſault with what comes next to hand, ſparing neither limb, nor life of ſuch as ſtand in its way: And men having done what Paſſion urged them to, they make this cold defence of their woefull effects: They were in a Paſſion: making one ſin to juſtifie another: and voluntarie Drunkenneſſe of minde, and phrenzie, to apologize for the worſt of actions.

3. It is true, ſome men are by their naturall temper, more cholerick than others and furious; and much more to be excuſed than they

they whoſe nature is more governable, and not unhappie, but made ſo, by affected and acquired Habits of this nature. But God having bleſſed every man with Princely Reaſon, and fortified the reaſon of every Chriſtian with the wiſe and grave Precepts and Documents of Religion and the aſſiſtance of the Holy Spirit promiſed to all that ask it at Gods hands, *Luke* 11. 13. No man can reaſonably excuſe himſelfe from the guilt of ſuch intemperances, or ſay, they are not voluntarie in him; when, as he is obliged, ſo it is in his power, to bring his Paſſions to a conformity to Reaſon and Gods Will rather than to his own turbulent humour. But when frequented exceſſes in this kinde, acted outwardly ſhall have added ſtrength and improvement to naturall inclinations, then is the Paſſion wholly owing to the will of the fomenter of it: and the neceſſity pretended, when men ſay, I cannot endure this: I am not able to bear that: What fleſh can ſuffer this? all is to be imputed to choice and not conſtraint of nature: As if his nature were one thing, and he another: or the furious habit and ſtock of Paſſion treaſured up againſt a day or occaſion of raging, by frequent leſſer acts, (as they ſay proverbially, Light gains make heavie Purſes) were not the effect of his own will, and ſo conſequently the effects of ſuch evill habits imputable to his will allſo.

4. It

4. It is diſputed amongſt the curious and Learned, how Fire can afflict or torment evill Spirits, that being materiall, and theſe incorporeall: And what place of torment there is wherein Fire rules and ſo rages. To which ſome have replyed, that the Fire wherewith the Devill and his Angells are tormented, they carry about them; it being, by the juſt Judgement of God, ſo inſeparably fixed to them, that every one carries about him his particular Hell. I have often likened the angry Mans evill temper and ſtate, to this ſort of torment. For he carries this fierineſſe allwayes about him, and is allwayes plagued with it himſelfe; and leſſens, as it were, his own torment by ſcattering ſparkes, whereby, as Saint *James* ſaith, the courſe of Nature is ſet on fire: being a right bred Son of the Leviathan, of whome *Job* thus writeth, Chap.41.19. *Out of his mouth goe burning lamps, and ſparks of fire leap out. Out of his noſtrills goeth ſmoak, as out of a ſeething Pot or Caldron. His breath kindleth coals, and a flame goeth out of his mouth.* For ſo allſo the Angry man fumes, and fomes, and flames, ſetting all into a combuſtion, where he hath to doe, and acteth his part: and which is moſt ſtrange and Lamentable, this rage ſpareth not the authour or ſubject of it, but oftentimes haſtens Death by Apoplexies: as that famous inſtance given us by

by *Munſter* in his *Geographie*, of *Matthias* King of *Hungarie*; who having on a Palmeſunday, received a Meſſage from the King of *France* that pleaſed him much; being at Dinner, called for his Figgs to be brought: and underſtanding that his Servant had eaten them, became ſo enraged as to fall into an Apoplexie, which bereaved him of his ſpeech, grunting only like a Beaſt for that Day, and dying the next.

4. When therefore men are angry (as they ſay) for nothing; as angry Soules wanting matter of quarrelling will create it. When men are out of meaſure offended for a reall, but light cauſe, as the too hard clapping to of a Door, or a Servants letting fall of a Trencher, while he waits upon his dainty-ear'd Lady at the Table, or offends others in ſome ſuch frivolous wayes, who would have it an argument of their greatneſſe to have no command of their Appetites any more than of their Paſſions? When men ſhall be too frequent in their cholerick humour, imagining that nothing can doe well without that Engine which mars all; then may they well be aſſured, they are much out of the way themſelves, having loſt the command of themſelves, and in no likelihood to govern others as behoveth them. For Saint *James* tells us, *The wrath of man worketh not the Will of God*; meaning, that God ſeldome

pro-

prospereth that with a good successe, which Choler principally setteth on foot. For this were for God to blesse Vices. Yea, where it is the Will of God that a thing should be done, as Vice in its severall kindes reproved by such especially whose place and office it is so to doe, yet if zeal be transported into Anger, so that it appeares to be the effect of Choler rather than Conscience; or it seems to be an enmity against the Person rather than his offence, men arme themselves with obstinacie against such attempts of reducing or correcting them. And daily Anger, is no better than daily Physick, to move drye and slow bodies: seldome used, it may doe good: but constantly, hath no power over them. For it will then too justly be suspected, what is commonly too apparent, that men greedily catch at occasions to be offended, not out of ill will to the Vice, or faults committed, nor out of good will to the offender to be amended, but to satiate their humour and please themselves in their proper and dear Vice: many, divers times, being really lesse displeased at the crime committed, than they are pleased with the opportunity offered of exercising their angrie facultie.

5. Be instructed then, and perswaded, true Christian Soule, in what becomes thee in this Case. Wilt thou entertain such a Guest within thee, which will turne thee, I mean

mean the beſt part of thee, thy Reaſon and Religion, out of doors? Or wilt thou torment thy ſelfe moſt dangerouſly to afflict others? Seeſt thou not from whence wrath proceeds? Seeſt thou not whither it tends? namely, to put thee beſide thy ſelfe, as a temporarie madneſſe, or drye Drunkenneſſe; to prey upon the very Vitalls, to precipitate thy latter end; to have no content but what is found in Hell, by tormenting and being tormented; to open a door to divers miſchiefs publick and private, perſonall, and ſociall. For if that be true, which upon experience the Auncient Hermite delivers for ſuch; That a man cannot live Chaſtly, as he ought, that is given to Anger, nor ſubdue Luſt, till he be maſter of this, how many ſins doth this one expoſe him unto, ſeeing that the unnaturall heat which lurketh in the Angrie man, is indifferent to the forming of other ſins, as well as that?

6. Conſider with thy ſelfe, how frail thou art thy ſelfe, and apt to offend, and that ſometimes unfortunately and unwillingly; and doe not allwayes interpret the errours or failings of others as purpoſed: much leſſe, anticipate by raſh conjecture, that to be done which perhaps was not done nor intended; to the end thou mayeſt indulge to thy ſelfe the wonted pleaſure of fretting and ſtorming without cauſe; and ſo with ſhame

thou beeſt conſtrain'd to muſter up thy Forces, and glory what thou wouldſt have done, upon occaſion, but art fain to withdraw, as upon a falſe Alarm; yet leaſt thou ſhouldſt be up for nothing, ſhouldſt fall fowl one way or other, before Choler will be quiet, upon the undeſerving.

7. It is no good ground of wrath againſt another, that thou being wiſer than another, ſhouldſt either deride, or rage againſt the folly of him; but a true Chriſtian ſhould conſider, that he whoe ſuffers men to be borne and live with crooked limbes or bodily parts, doth permitt ſome crooked Soules to abide in bodies: and therefore ſhould rather pittie and endeavour to rectifye them, than to expoſe them to ſhame, or inſult over them, thereby contracting the like perverſeneſſe to that condemned by them. *We that are ſtrong*, (ſaith the Apoſtle, *Rom.* 15.) *ought to bear the infirmities of the weak, and not to pleaſe our ſelves:* eſpecially by diſpleaſing others, and God eſpecially.

8. And the better to cruſh the Viper of Anger in us, ſtinging all that come nere us, we muſt note, that, as Pride is the beginning of all ſins and wickedneſſe, the contrary Vertue Humilitie is the mother of all Chriſtian Vertues. This foundation then muſt be laid here allſo; otherwiſe all repairs of the ruinous Soule will be fruſtrated. For where Humi-

Humility is wanting, a thouſand falſe phanſies of our perfections, and merits will ſwell the minde above its proper height, and largeneſſe: ſo that every little thing will ſtand in its way, and offend it. For men ſuſpecting themſelves undervalued by others (as they doe and needs muſt, who overvalue themſelves) preſently the vindicative Spirit falls to work by word and deed, to ſatiate it ſelfe upon detractours, as it accounts them, miſtakenly, childiſhly, and madly at the ſame time.

9. Where therefore true Humility is found, Meekneſſe will not be far diſtant, nor long abſent. And where Meekneſſe dwells, Madneſſe and Choler will have but cold entertainment. And to the Spirit of Meekneſſe, doe much conduce a Diſcipline and cohibition impoſed on the outward man. It is often alledged by the riotous minde, I cannot bear that abuſe, or this affront, or ſuch contempt, or diſobedience, or neglect; I cannot be ſo adviſed as I ſhould be: But no man can ſay, that profeſſes manlineſſe and humanity, but he can move or hold his hand; and can ſpeak or keep ſilence, or compoſe the outward parts of his body, or ſuffer them to break out into diſorders: which Regiment when he hath obtained over himſelfe outwardly, and for a time practiſed, he ſhall finde a conſiderable change in his inward

man, in due time; and the heat allayed, and a wonderfull calme and tranquillitie, with admiration that he ſhould heretofore be hurried away in a ſtorme frivolouſly occaſioned. And as it is obſerved that too hot mettall'd Horſes which are apt to run away with their Riders, are no wayes better tamed and taken off their courage, than by accuſtoming them to walk a foot-pace: ſo modeſt and moderate actions outwardly will in time qualifie the impetuouſneſſe of the minde. It were therefore well worth a mans labour, attendance, and time, to bend his minde reſolutely for tryall of his ſtrength, and what Maſtery he hath of himſelfe, to act, though an unwilling part of patience, and to prove how impregnable he is againſt wonted provocations: and having ſome few times hardened himſelfe againſt ſuch provokings, it will become eaſie to doe and ſuffer the ſame in earneſt, even when the like caution and attendance are not uſed.

10. But becauſe there are certain junctures, and cauſes which doe allmoſt naturally diſpoſe to anger; ſuch as are Sickneſſe, and Pampering the Bodie, making it thereby more than one way, reſty: immoderate Cups, and even Faſtings, rarely uſed; and ſuch as the Bodie is not accuſtomed to, and ſome other, which juſtle, as it were, nature out of its Rode, and ſo offends it: Great circum-

circumſpection is, in ſuch caſes, to be uſed. And in trueth ſuch exceſſes are wholly and abſolutely to be avoided, as they which blinde the eyes of Reaſon, inflame the Blood, precipitate the Spirits to act violently: And Abſtinences or Faſtings themſelves, ſtand in need of watchings over a mans diſpoſition. For as all things are moleſted inwardly by denyall of wonted food, and naturally complain; ſo the Body of man being diſappointed of its ordinarie ſupply and refreſhment, is apt to be murmuring, diſcontented, and querulous, untill it be better acquainted with ſuch changes: and fretting and pinchings within will goe nere to vent themſelves outwardly, upon ſuch as ſhall ſtand in their way, and converſe with them: Care therefore is to be taken, not (as ſome may inferre) to ſhun faſting, but to bridle, at ſuch times eſpecially, the ſharp humour which may ſtir up ſtrife or diſcontent, leſt the good be evill ſpoken of: or a ſcandall brought upon a Chriſtian Dutie, by ſome misbehaviour conſequent thereunto.

11. And to the better preventing of ſuch ebullitions of the Spirit, it is requiſite a man ſhould carefully avoid ſuch Paſſion, when it ſeems to carrie much innocencie and veniallneſſe, with it. For it ſeems to divers no offence allmoſt, to be angrie as *Balaam* was, with his Beaſt; to be in Choler againſt Dogs,

that will not hunt, and Hawks that will not flie, againſt Horſes that will not goe according to our mindes: and ſome think themſelves excuſable when their Choler is high only, againſt their Servants; but all with a dangerous errour. For as much as libertie being allowed to a mans ſelfe in ſuch caſes, Fleſh and Blood will not long contain themſelves in thoſe bounds, but being accuſtomed to ſuch heats and perturbations, will tranſgreſſe, where perhaps they never intended. For by ſuch uſances tolerated, men become eaſily inflameable, and their blood, afore they are aware, is as it were fowr'd, and diſpoſing to other exceſſes, and that upon occaſions, leſſe warrantable.

12. And upon the ſame reaſon, circumſpection is to be had, how a man is offended and angrie with himſelfe: for ſome men have held it verie laudable ſo to be; and ſome have been religiouſly vindicative upon themſeves by ſevere Penances for their follies and offences againſt God and others, which muſt not be diſallowed, when governed by Chriſtian prudence, which many times being wanting, a man puniſhes one ſin by another, and offers unnaturall violence to himſelfe; which is worſe than to doe the ſame to another. So that herein is requiſite the Counſell and conduct of others, no leſſe than in Controverſies of treſpaſſes againſt a mans Neigh-

Neighbour: to whome he would ſeldome doe juſtice, if he were Accuſer, Judge, and Executioner too. And ſo not rarely, men tranſported with a religious Paſſion againſt themſelves, (as it may ſeem) offend in puniſhing offences. And this is ſeen in caſes extra-religious; men fretting, and ſtorming, and raging, that matters under their hands, ſucceed not according to their mindes, and merits. They will miſcall themſelves, complain of themſelves, and be enraged: as if no man had ſo ill luck as they, or did ſo ill as they: and this doing, hold themſelves very excuſable, becauſe none but themſelves, ſuffer hereby. But there is herein commonly a double errour. For firſt they who give way to any exorbitances againſt themſelves, prepare a way to be injurious and furious againſt others, much more: and that upon the reaſon here given. But ſecondly, what ſeemeth to be, ſeldome is really ſo. And men fretting and in a toſſe againſt themſelves, to outward appearance, are in trueth incenſed againſt Gods Providence, or perhaps their tutelarie Angells, not doing their parts toward them, in giving better events to their good actions. *For no man* (as Saint *Paul* ſaith) *ever hated his own fleſh*, or himſelfe naturally; and no man that is ſupernaturally, or by Grace vindicative upon himſelfe, can lightly fall into ſuch paſſions, and therefore

inconſiderately accuſes others of his miſtakes and miſcarriages; who can be no other than the mentioned, whether he intends ſo much, or not. Some inſtances may make this more probable: as, When he miſſes a thing he had in his hand a little before; and cannot ſuddenly finde it for his preſent uſe: When the Joiner having uſed ſufficient Art and care, cannot make a joint: When ſome little thing is ſo forgot in ſetting together a Watch or Clock, that when all was ſuppoſed to be ended, it muſt be taken apieces again. When ſuch a ſnarl is made in a skean of Silk or Thred, that the thred muſt be broken; men are apt to frett at higher cauſes than themſelves, which they vulgarly call Luck, or Fortune, really no where extant. And when *Cyrus* (as *Herodotus* writes) in a furie laid *Gyndes*, a River in *Armenia*, dry, by cutting three hundred and ſixty Rivolets out of it, becauſe one of his white Naggs dedicated to the Sun, was drowned in it; could not be ſo ſtupid to think that the River merited that puniſhment, but ſhewed his rage againſt that, becauſe it could not reach higher cauſes; how much wiſer man had he been, if he had put a ſtop to the torrent of his Paſſion? which is much more the wiſedome and Piety of a Good Chriſtian: whome God ſuffereth, many times, to be provoked, that the prevalence of true Grace may be ſeen in maſtering himſelfe;

ſelfe: and ſometimes ſuffereth to become fretfull, waſpiſh, and ready to ſting him that ſtands next him, upon either no fault but his own, or verie frivolous; and ſo, if any hath offended him in ſuch manner, he puniſhes the innocent for it; making ſuch as converſe with him to feel the effects of his imbitter'd Spirit: than which there needs no cleerer argument to convince any ingenuous minde of his exceſſe: it being but tolerable to be in Paſſion where the cauſe is given; and not ſo, to extend the ſame to the faultleſſe. This therefore, all Reaſon and Religion requires to be corrected by the conſcientious Chriſtian.

SECT. XIII.

Of the Deadly Sin of Envie, its nature and Remedies.

1. *NEither will I goe with conſuming Envie: for ſuch a man ſhall have no fellowſhip with Wiſdome, ſaith Wiſdome.* For that likewiſe is a proper bratt of the Evill Spirit, who ſince his degradation and fall, cannot love, nor wiſh well to any, becauſe he can hope for no good to himſelfe. Gods Kingdom is a Kingdome of order, peace, quietneſſe, *love, charity, long-ſuffering, gentleneſſe,*

tleneſſe, goodneſſe, faith, meekeneſſe, temperance; called allſo the fruits of Gods Spirit by St. *Paul, Galat.* 5. 22, 23. becauſe they ſpring from the ſeed of Grace ſown in the heart by it. But the Kingdome of the Devill is a Tyrannie of Adulteries, Fornication, Uncleanneſſe, Laſciviouſneſſe, Wrath, Strifes, Seditions, Hereſies, Envyings, Murders, Drunkenneſſe, Revilings, and ſuch like: as the ſame Apoſtle ſpeaks, juſt before. And as if Envie, Hatred, and Malice, (all of a knot and fraternity) deſcended from the Common Father the Devil, and differing rather in degree and duration than nature, conſpired with Anger and wrath to their mutuall advantage; St. *Paul, Epheſ.* 4.21. ranks them together in this advice, *Let all bitterneſſe and wrath, and anger, and clamour, and evill ſpeaking be put away with all malice.* And again to the *Coloſſians*, Chap. 3. 8. *But now ye allſoe put off all theſe, Anger, Wrath, Malice, Blaſphemie.* And in that he writeth to *Titus*, Chap. 3. 3. of all the Luſts charged upon men in the ſtate of Gentiliſme, he inſtanceth more ſpecially in Malice, and Envie; whereby men are hateſull to, and hating one another. For where theſe Vices abound, the Soule may be cnmpared to thoſe Cities which we read were by the Invader and taker, ſown with Salt, rendring the Soil burnt, and barren to all wholeſome fruits, and fertill to all unwholeſome and pernicious weeds.

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2. For how nerely doth he reſemble the Devill himſelfe, whoe becomes pale, thin, cloudie, frowning, of an averſe countenance outward; fretts, boils, and burns inwardly at the proſperitie, ingenuity, dexterity in actions, dignitie, and wealth of others, exceeding him: having an evill eye, becauſe Gods is good, ſpitefull againſt the Donour, who preferred not him; againſt the gift, as ill-placed, out of him: againſt the Perſon poſſeſſing it, as ſtanding in his light, and uſurping what he adjudges due to none ſo juſtly as himſelfe. And the expoſtulation againſt Providence it ſelfe lies higher than that, curſed by the Apoſtle and Prophet, which demandeth of the Potter, and Creatour, *Why haſt thou made me thus?* For the envious Perſon demands rather of God, Why haſt thou not made me ſo, or ſo? And why haſt thou made ſuch an one ſo, and not thus? Thus *Cains* countenance fell, when he ſaw his younger Brother better accepted than himſelfe, of God. And then lift he up his hand againſt him and ſlew him. *And wherefore* (ſaith Saint *John*) *ſlew he him? Becauſe his workes were evill and his Brothers good.* And becauſe Gods favour was greater towards him than to *Cain*. Monſtrous impietie! But not there only reſting; as it were to be wiſhed, but imitated and acted over again in two Brothes of a wealthy and noble

noble Familie in this Age, and Nation: whereof one judging himſelfe undervalued in compariſon of the other, killed him right out, and ſuffered the juſt penalty of the Common Law. This was much the ſame caſe with that malicious part played upon *Joſeph* by his Brethren, becauſe he was clad a little finer than they, and was ſuppoſed to be loved beſt.

3. So that no place can be ſaid to be free from this Evill Spirit of Envie, which is wont to creep into the low Cottage, and ſtir up ſillie Creatures to a combination with the Devill himſelfe, to wreak their otherwiſe weak ſpite againſt their envied Neighbour. And in Courts it reigns moſt powerfully; every one allmoſt, contending for the higheſt Seat, and greateſt favour, and place, ſo that reſtleſſe is the ambitious and envious Spirit, till it hath defeated, by fine plottings and devices, ſuch as by this Vice are accounted their Enemies. So that when their counſell is ſlighted concerning Publick affairs, and that of others preferred, to convince the world of the imprudence of his Competitour or Adverſarie, little or no conſcience is made of rendring it improſperous, though with the perill of the whole Commonwealth; that ſo, for the future, ſuch a mans wiſdome might be blaſted, and his flouriſh and be admired. This was ſeen notoriouſly

toriouſly in the emulation between *Hanno* and *Hannibal*: he envying the glorie and ſucceſſe of this, in Councill conſtantly adviſed, and contrived what might cruſh him rather than advance the good of his Countrey: whereby at length, he was the ruine of both. So that a King may not without double ſecuritie of integritie, and ſuch generouſneſſe of minde as can maſter Malice and Envie, ever follow the advice of that Counſellour in the managing a deſigne, who hath directly before oppoſed the ſame. For ſuch is the pride of mens heart, that they hate to build ſincerely and faithfully upon that foundation they at firſt rejected; but tacitely, if not openly, triumph at the miſcarriages of others Projects, how reaſonable and profitable ſoever they might have been in themſelves, though of an unhappie event; becauſe their will and wiſdome conſented not to them.

4. Neither can Juſtice in the Country, nor Pietie in Church, nor Learning in both, nor beautie (eſpecially amongſt Women) nor Riches amongſt any, defend men from this evill Spirit poſſeſſing men, when emulation hath firſt leavened the minde of the envious. For even for his honeſtie, and unblameable integritie, did *Ariſtides* of *Athens* finde his name enter'd into the liſt of them who were to be baniſhed for ten yeers; and

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demanding a reaſon thereof from the Writer; He anſwered, I cannot tell who this *Ariſtides* is, but this I like not, that he ſhould be ſo eſteemed for Juſtice. And a more horrible inſtance than that is given in Church-hiſtory of the miſchief of Maliciouſneſſe, in *Nicephorus* an Old Monk, and *Sapritius* a young Profeſſour; who being had in greater eſteem than the other, gave unwillingly ſuch great offence to him, that he could not endure him, and would admitt of no humiliation or reconciliation, till the Spirit of Grace wholly deſerting him, when both were called to martyrdome, the young man ſuffered cheerfully and conſtantly, but the Old envious Father denied Chriſt. So that moſt truely as well as Divinely, ſaid *Solomon*, *Proverbs* 27. 4. *Wrath is cruell and Anger is outragious, but whoe is able to ſtand before envie?* A reaſon whereof may be that complaint of holy *David*, Pſalm 55. *If it had been an open Enemy that had done this, I could have borne it*, &c. Anger, and wrath are acts of open hoſtilitie, and may better be either oppoſed or declined, than the dark Plotts, and privie wounds which Envie giveth to its Enemie; and, which declares its monſtrouſneſſe and unnaturallneſſe, to its Friend; who indulging to himſelfe that Vice, like the Vulture in the Fable, preyeth upon the Liver: and nothing commendable in it is to

be

be found, but what Saint *Basil* acutely obſerveth, ſaying, *Envye is good for nothing but to miſchief the owner.*

5. Againſt this Evill, the remedie may be, Firſt, to conſider the abſolute Maſter God All-mighty is of his own; and that all things we enjoy are more properly Gods than ours who have the uſe of them: And that to repine at the happineſſe or proſperitie of another, is to call in queſtion Gods Wiſdome and Juſtice in ordering his Familie, and ſetting ſome of his Servants in higher places, and giving them greater Offices, than to others: without which the world could not be well adminiſter'd or ſubſiſt. And the envious Spirit ſhould conſider, that if the quite contrary were appointed, and thou who envieſt anothers greatneſſe in Riches, Honour, or Proſperity in the world wert ſuch, the envious eye might as juſtly dart its ſpitefull arrow againſt thee, as thou doeſt againſt him: and ſo never would there be quiet and content in the world. Let that righteous Document therefore here take place, *Doe as thou wouldſt be done to*, and envie no more than thou wouldſt be envied in the like caſes.

6. Secondly, Learne to ſeek the honour of God, and to preferre that above all things in the world: and become like to that communicative nature of God, who giveth to

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all men, yea to all things liberally, and grudgeth not. If that which is beſtowed upon another went out of thy ſtore, and thou wert leſſe great becauſe another was greater than thee; or thou looſedſt ſo much of thy beautie as another is fairer than thou art; or thou wert the leaner becauſe another was fatt and fairer: If there were fear that Gods Fountain would be ſo exhauſted, by the affluence another enjoyeth from him; that there remained not ſufficient for thee, then, like hungrie Currs feeding greedily at the ſame Carcaſe, men might worrey one another: or if what was given to any but our ſelves, were loſt to God, then murmuring and envying might be more tolerable: but 'tis far otherwiſe: the Univerſall Good, and Giver is not diminiſhed or impoveriſhed by the plentie of another more than of thee. And ſo the Nation is no leſſe Learned when another excells, than when thou: And the Kingdome is as honourable, and ſtrong, and proſperous, and happie, when another is in place, and power, and flouriſhes as much, and poſſibly more than when thou: excepting perſonall imperfections and infirmities, to which thou art as ſubject as another; and much more art to be ſuſpected of future perſonall failings and errours, as thou more vehemently aymeſt at great things and covetеſt an evill covetouſneſſe to thy ſelfe. For

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ſeldome is it ſeen that he, who moſt paſſionately ſtrives for great Places, Commands, Dignities, or Riches, uſes them as he ought to doe, when he attains them. But as it happened to the luſting *Iſraelites*, *Pſal.* 106. 15. *He gave them their requeſt, but ſent leanneſſe into their ſoules:* God filleth ſome mens Bellies, and Purſes, but leanneſſe and emptineſſe afflicteth their Soules. And what a bad exchange is that? and how much more to be pittied than envied?

7. On the other ſide, Thirdly, conſider we what benefits in ſingular manner, matter, and meaſure God may have dealt to us, which he denies to others, objects of our envie; and a ſtay and ſtop will neceſſarily be put to that Diſtemper. Are not, trueth, humilitie, quiet, and tranquillitie allmoſt proper to Perſons of low Spheres and mean Fortunes, and Innocencie, much better obſerv'd in contemning than courting the world, to be preferred before thoſe tempting opportunities of tranſgreſſing by fullneſſe and Power? While the weak eyes of the envious are dazled at the luſtre of others, if they could reflect upon themſelves and duely weigh all circumſtances, they may finde cauſe to bleſſe themſelves in the ſolider part of happineſſe, above the envied, and therein to acquieſce, caſhiering ſuch an ignoble Paſſion.

8. Fourthly, If men thorowly conſider'd the chief Authour of Envie in a man, and that the Devill is he who both gives force, and findes materialls for this Sin to work by, he would hate it as the pit of Hell, and the Prince of darkneſſe himſelfe. For St. *Baſil* (that great Philoſopher as well as Divine) ſuppoſing what Poets and naturall Philoſophers deliver of the malice or miſchievouſneſſe of an envious Eye, doubteth not to affirme that it proceeds from the influence of the Devill; who tempereth his Poiſon with the raies of the eye of the Spirit embittered with Envie, ſhot at the envied Perſon to his ruine, divers times. Unleſſe therefore men reſolve to preferre the Devill before Chriſt, as he that is more ſerviceable to the luſts of men, dreadfull ſhould this notorious Vice appear to all good Chriſtians.

9. But we not having ſo learn'd Chriſt, nor Chriſt having ſo taught us, but rather often inculcated by Precept, and by Example led us to that heavenly Vertue, Charitie; let that as comprehending many, if not all meanes of purging out this old Leaven of Malice, as the Apoſtle ſpeakes, be the laſt argument now to be uſed, to that end. *Charitie* (ſaith St. *Paul*) *is the very bond of perfection.* Coloſſ. 3. 14. *Charitie, or love, fulfilleth the Law.* Rom. 13. 8. and *ver.* 10. *Love worketh no evill to his Neighbour.* And to

to the *Corinthians*, 1 *Epiſt.* Chap. 13. 4, 5, 6. *Charitie ſuffereth long and is kinde, Charitie envieth not, Chartie vaunteth not it ſelfe, is not puffed up; Doth not behave it ſelfe unſeemly; Rejoyceth not in iniquitie, but rejoyceth in the trueth, Beareth all things, endureth all things:* Which whoſoever ſo doeth, cannot envie; nor ſeek, nor deſire the evill of another, nor rejoice at any evill befalling any other, as if thereby ſome good had befallen him; which is the guiſe of Envie. Wherefore, O Lord, who knoweſt that all our doings without Charitie are nothing worth, pour into my heart that moſt excellent gift of Charitie, the proper Antidote againſt this Poiſon of Envie, hatred, and malice, and the very ſoule of all Chriſtian Graces, and the Earneſt of, and key to Glorie, and that fire of unquenchable bleſſedneſſe, contrarie to that unquenchable fire of Hell, where the Devill and his Angells are tormented: that ſo for his ſake, and through his Spirit, who *loved us and gave himſelfe for us*, I may with faithfull, fervent, and never failing Charitie, love thee who haſt firſt loved me, and in thee, and for thee, all, as they belong to Thee, through Jeſus Chriſt. *Amen.*

SECT. XIV.

Of the Capitall Sin, Covetouſneſſe.

1. I Have ſometimes doubted and wondered how the exceſſive Declamations found in humane Authours, and the ſharpeſt Cenſures found in Holy Writ can be true of ſeverall Vices, as if more than one were worſt of all: For ſometimes Pride is the originall of all Evill: and ſometimes *Covetouſneſſe* is ſaid to be the Root of all Evill, as 1 *Tim.* 6. 10. And than which nothing can be ſaid more ſeverely againſt any Sin, the Apoſtle adviſeth concerning Covetouſneſſe, *Epheſ.* 5. 3. *Let it not be once named amongſt you, as becometh Saints.* For what, indeed, can worſe become Saints, whoſe converſation is in Heaven, than to fall flat upon the earth, and like Moles, to work in it. And, *There is not a more wicked thing than a covetous man,* ſaith *Eccleſiaſticus* 10.

2. But comparing the Diſeaſes of the Soule, with the diſtempers of the Body, ſome ſatisfaction may be given of ſuch exaggerating formes of Speech. For as the Maladies of naturall Bodies cannot ſo well be eſtimated from their kindes, as from the degree of affecting; and the danger from the part

ſo

ſo affected: ſo is it with the evills of the Soule. For a Pin thruſt into one part, may be more mortall than a Sword run through another. And oft-times, the pain of the Tooth is leſſe tolerable than the Gout in Feet or Joints: and a lighter diſtemper at the Heart more dangerous than a Cancer in the outward parts. And thus may Pride be the chief and worſt of ſinnes of a ſpirituall nature: and Covetouſneſſe may be the root of all Evill tending to bodily and brutiſh pleaſure, though it taketh the leaſt ſenſible pleaſure of any, but only treaſures up materialls for all other Vices, and impells to monſtrous deſires and actions. For gaping, and hungry as the unſatiable Grave, and dilating its ſtomach as Hell; it fetches from thence allſo helliſh appetites, contriveth plotts to catch its unjuſt prey, or moſt unjuſtly hoardeth up and detaineth what perhaps not unjuſtly was acquired. Or if at any time it letteth goe abroad part of its Magazine; it is, as Garriſons ſend out Parties, to bring in more ſpoil, by pilling and robbing the Country, that is, by Uſurie and extortion, or Money lent moſt diſadvantageouſly to the borrower.

3. Certain old Stories doe commonly paſſe of ſome Caves, Hills or holes of the Earth, wherein are great Treaſures of Gold and Silver, and precious Stones; but ſo, that

they are kept by Dragons, or evill Spirits from being carried out, and become uſefull to men. Very true is this of Wealth in the poſſeſſion of Covetous Perſons. There it is to be found; but thence it may not be taken, by any meanes: For 'tis kept by Evill Spirits ſo cloſe, that the pretended owner himſelfe ſcarce durſt touch it. For, as *Solomon* ſaith, *What good is there to the owner of them, ſaving the beholding of them with the eyes?* Eccleſiaſt. 5. v. 11. And yet this is not all: but *ver.* 13. *There is a ſore evill which I have ſeen under the Sun, Riches kept for the owners thereof to their hurt:* A double damage generally happening to the Amaſſers of Wealth: One to the wicked treaſurer of it; while the more he hath, the more he wants; and the more he poſſeſſeth, the leſſe he enjoyeth. And therefore very aptly in our Engliſh Tongue, we call a Covetous Perſon, a Miſerable Perſon, as moſt unhappie of all men. And it proveth a ſore evill to him for whome it is ſo gathered: the Poſterity of the Covetous Perſon ſcattering with like, though contrary pleaſure, as the Father gathered: and by prodigious Prodigality haſting to the Grave, and ſo to Hell for ſpending, as his Predeceſſour, for ſparing. And the Evill Spirit that ſtopt the courſe of due ſpending, now, on a ſuddain drawes up the Sluce, and drowns the Country with Vice and

and Vanity managed for a ſhort ſeaſon by Money. But to begin the torment of the Covetous in this life, he is told by trueth it ſelfe, *Prov.* 28. 8. *He that by Uſury and unjuſt gain encreaſeth his ſubſtance, he ſhall gather for him that will pitty the poor:* a thing which he dreadeth moſt of all, who ſo hoardeth.

4. But another Reaſon may be given why St. *Paul* calleth *Covetouſneſſe the root of all Evill,* taking here Evill, for Puniſhment, and future Torments. For I am of opinion, that Covetouſneſſe ſends more griſt to the Devills Mill; and finds more Fewell for to maintain Hell-fire than any other Sin, infidelity perhaps excepted. For very many great Sinners, in the dayes of their youth and Vanity, drawing towards the end of their lives, have ſeriouſly and ſavingly repented; changed their mindes and manners, finding thereupon the effect of Gods bountifull Promiſes, and Goodneſſe. But Covetouſneſſe, like an inveterate Cancer in the Fleſh, the older it is, the more it proceeds, and conſumes the Bodie and Soule. Seldome doe men repent of their parſimonie and baſeneſſe in their youth, but often of their profuſeneſſe and licentiouſneſſe. And not ſo ſeldome as it were to be wiſhed, ſo raſhly retreat from their former Errours, that they run into the contrary Vice of Covetouſneſſe, from which

very few returne. But the old Sinner thinks he makes God ſome recompence for his former Vices; and doubts not but he repents notably, if he declaims againſt young mens, and his own expences in fooliſh Faſhions, in riotous Companie, in coſtly Dames of the worſt rank; and ſuch like miſcarriages of youth, and ſees not that another Sin is to be repented of, and his baſe ſparing ſhall but adde to his puniſhment for baſe ſpending. Here comes in a Mock-gravity, Sobrietie, Temperance, Continence, zeal againſt all ſins but that he is lately wedded to, and embraces as fondly as any he did formerly: to the apparent hazard of his Soule, miſtaking change of ſins, for Repentance and Reformation of Life. Whereas the Rule and Power of true Repentance for our former ſins, is, to act contrarie unto them; and in this caſe eſpecially, when we have in youth ill ſquander'd the temporarie goods, God hath lent to us for a ſeaſon, not to be tenacious of them, in age, but to employ them as freely in the ſervice of God, and promoting Pietie exiled by coſtly Luſts. And not be like that unjuſt old Uſurer and Oppreſſour, of whome *Henry* of *Huntington* ſpeakes, who being exhorted, towards his Death, to give Almes plentifully, towards the expiation of his wicked Covetouſneſſe, refuſed, ſaying: No, I will leave my Son all I have got; and let him, if he pleaſes, give Almes out of it, for the good of my Soule.

5. It

5. It is therefore the advice of our Lord and Maſter Chriſt, *Luke* 12. *ver.* 15. *Take heed, and beware* (as if one word ſufficed not to obviate ſuch a peſtilent Diſeaſe) *of Covetouſneſſe. For a mans life conſiſteth not in the abundance of the things which he poſſeſſeth.* Take we heed of it, for the intrinſick evill in it ſelfe; and beware of it, for the viperous brood of ſins which it bringeth forth and nouriſheth: ſome of which may be theſe: Obduration of heart againſt God and Man: being unſenſible of the Dutie of Worſhip, Thankfullneſſe, and fruitfullneſſe in all good works, the end of his bountie to man in that kinde. And a hard heart, and barren womb towards the neceſſities of his Brother craving ſome little of his abundance. Yea, cruell is the covetous to his own fleſh, denying what may be convenient for the ſame: and no better to his minde, tormenting it with reſtleſſe and endleſſe cares, to adde to the unprofitable heap, and bring about that deſigne which never comes to paſſe: For he tells others firſt, he deſires but an honeſt livelihood, but having attained to that; he proceeds and tells us, He would willingly leave a competent ſubſiſtence to his Wife and Children: and having gained that Point allſo, then he is no leſſe ſollicitous about that competencie, never knowing when he hath it, though he hath it: but would

make

make his Poſterities rich too, and Gentlemen, and Eſquires and Knights, and Nobles, if it were poſſible, and what not? Then ſhould he ſleep ſweetly in his Grave: and for his Soule, it is the leaſt part of his ſollicitude. But if doing no good, or doing no evill but to himſelfe, were the evill in which the Covetous man was only guilty, it were a laudable ſin (if any may be ſaid ſo to be) in compariſon of the wicked Pranks it plaies upon other. What Choler and wrath rages not at a triviall loſſe, which a liberall Soule would not be moved at, or ſtirred? Break but an earthen Veſſell of two pence, you allmoſt break his heart; and if he breakes your Head, it is leſſe than can be expected from him. Violences, Frauds, Cheatings, treacheries to God, and his Country, for lucre: Perverting Juſtice by Bribery: ſubverting the Faith, and confounding Religion by Simonie, and Sacriledge; which he laughs out of countenance, when he cannot ſtand the tryall of ſuch iniquitie: or boldly asking, What is Sacriledge? What is Simonie? baffles all received Knowledge and perſwaſion thereof, by his acute and ſingular Scepticiſm, trampling on Reaſon and Juſtice, and Religion all at once. Adde hereunto Lying, Perjuries, Stealings, Rapines, and a benefit raiſed to himſelfe by depopulations of Pariſhes, reducing the well-inhabited Place

to

to one or two great Farmes; taking up a ſtrange Paradox for his Defence, that there are, notwithſtanding, never the fewer People, becauſe Nature will work in an unknown Manner, and Land. How manifeſtly hath experience taught us what the Prophet *Habakkuk* denounceth againſt ſuch Engroſſers, Chap. 2. 9. *Woe to him that coveteth an evill covetouſneſſe to himſelfe, that he may ſet his neſt on high,* &c. For in trueth, I have by me, many Inſtances of curſes upon Perſons and Families, who by ſuch ill wayes of advancing themſelves, have, in a ſhort time, been utterly ruin'd: But I will not trouble this Diſcourſe with them. So as that is happened to them, which the *Pſalmiſt* hath, *Pſalm* 75. 5. according to the auncienter Tranſlation: *The proud are robbed, they have ſlept their ſleep: and all the men whoſe hands are mighty, have found nothing.* Great matters they graſped at in their projectings; but in the concluſion, they were forced to let goe what before they held; and nothing remained. But above all this, men ſhould ſeriouſly conſider, there is more guilt in this ſin, than is obvious to every eye, eſpecially having in it the Pearl of Covetouſneſſe; and that is no leſſe, if St. *Paul* may be believed, than Idolatrie. *Coloſſ.* 3. 5. Mammon being erected in the heart, the Temple of God; and preferred before God, *and all that are called Gods:*

Gods: which is the Character of Antichriſt.

6. And the conſideration of theſe Evills may more than ſufficiently diſſwade the purſuit of theſe earthly Riches, which make us poor towards God: But does not Chriſt the Oracle of God tell us, as we have it, *Acts* 20. *It is better to give than to receive?* And the reaſon hereof is not obſcure: becauſe it maketh us like unto God, who giveth unto all men liberally; yea, *Pſal.* 145. *Openeth his hand, and filleth all things living with plenteouſneſſe.* And believe we *Solomon* the wiſeſt of Men, rather than relye on our own witts naturall: he telleth us, that, *The Liberall ſoule ſhall be made fat.* Not unlike to thoſe Breaſts which abound by being drawn: but are dried up and emptie, by denying what they have to afford to others, by Gods and Natures appointment.

7. And there is but one or two main Objections which the Covetous is wont to alledge for his tenaciouſneſſe, and againſt Bountie and Charitie, eſpecially towards Publick Good. Charitie of that nature is much perverted and abuſed to evill ends: Which if the trueth were plainly known, is not the reall reaſon of ſuch Perſons illiberality; but the love of Money. But be it ſo: Charitable deeds are perverted to ill uſes; ſuch benefacti-

neſactions made with pious intentions, ſhall never be wreſted by any abuſes, out of the hands of the giver, but his reward ſhall be with the Lord, and that an hundred fold. Beſides, to whome can the ſubtilleſt Worldling give or leave his Eſtate ſo ſecurely as it ſhall not, or may not be abuſed? He himſelfe abuſed it and himſelfe many times, in getting it, and keeping it, which, as dung, ought to be ſpread abroad to make the Soil fruitfull. And doth not Riches left to the dear Heirs of our Bodies ſuffer, and doe more miſchief to them than Good? Doe they not abuſe them in rioting, Luxurie, and Whoredome, and Drunkenneſſe? Who would have thought that the Covetous Perſon ſhould be a man of ſo much mercie as to bring the abuſe and miſchief of Wealth home to his own Familie, rather than the Church, or State ſhould be the worſe for his freeneſſe? But ſo experience often teaches us, to fall out. Whereas by ſparing ſomewhat out of that we enjoy, to Gods Service, the remainder is ſanctified, and by Gods bleſſing, becomes more durable. Therefore, *O Man of God flee theſe things*, ſaith Saint *Paul* of Covetouſneſſe. And let the judgement of him who *was made Wiſdome and Sanctification* to us be preferred before the ſhort reaſonings of a worldly wiſe head, *Luke* 12.15. *Take heed. and beware of Covetouſneſſe: for a mans life*

conſiſteth

consisteth not in the abundance of the things which he possesseth: nor indeed the life of his Familie, or Posteritie: but Gods Blessing.

SECT. XV.

Of the Sin of Luxurie, or Uncleanneſſe.

1. BUT flee not only Covetousneſſe that civill Sin, but flee youthfull Lusts allso, that open, daring, and dangerous Sin to Body and Soule. For as Covetousneſſe reigneth in the aged; and flouriſhes moſt when all things moſt decay; So Luxurie rages in Youth moſt of all. Luxurie is ſometimes taken for generall indulgence to carnall Senſes, and the pleaſures proceeding from them: from whence that ſpeciall Vice muſt needs become Rampant, which wars againſt both Puritie of Minde and Chaſtitie of Body: and may be ſaid to be an inordinate luſting of the Fleſh tending to prohibited pollution. When the vain minde of man following the errour of *Rehoboam*, conſulting with the more youthfull and precipitant faculties and inclinations of a man, we turne a deaff ear to the ſober and grave Dictates of Reaſon and Religion interdicting our courſe; letting all looſe, and giving the reins out of our hands, permitting our

our ſelves to be hurried down-hill with an eaſie, and ſuddain Paſſion, we know not, we care not, we conſider not, whither: till like the blinde Souldiers of *Benhadad* King of *Syria*, our eyes being at length opened, we finde our ſelves captivated in the Citie of our Deadly Enemie, the Devill ſeducing us away.

2. And if this Vice were peculiar to vain Worldlings, it were leſſe to be feared by ſobér Perſons: but we read of the complaints of ſuch as have ſequeſter'd themſelves from the world, that have encloſed themſelves in bare walls, and rude Cells, as well as of them whoſe Tables are furniſhed with all manner of Dainties, and their Parlours wainſcoated with Cedar: who are clothed ruggedly, and fare hardly, and live abſtemiouſly; yea Repentance it ſelfe for ſuch fowl miſcarriages, while the minde dwells too long upon the ſubject, renewing the ſubtile and ſinfull Delectations: Nay, which is moſt wonderfull, Faſtings preſcribed againſt the Luſts of the fleſh, ſhall end contrary to it. The Spirit of Luxurie, ſaith Saint *Hierom*, boils by Night, breathes forth by Day, infeſts in Sleep, moleſts in buſineſſe, ſtupifies Reaſon, deſtroyes Advice, diſquiets the Minde, urges to fall, inſnares the Chaſt, burnes more by Uſe: Pollutes the Temple of God, waſteth the ſubſtance deliver'd to us by our heavenly

venly Father, turnes Man into a Beaſt, and enſlaves him with the worſt of Servitudes to his Animall Part.

3. And if we conſult auncient Hiſtories, we ſhall finde, that the greateſt and moſt lamentable ſubverſions of Nations, have been occaſioned by immoderate and unjuſt luſtings. As for inſtance; the *Gauls* invaded *Italie*, took, and ſackt *Rome* it ſelfe, being invited thither firſt by *Aruns Cluſimus* in revenge againſt *Leucemon*, offering ſuch violence to his Wife. And the exorbitant luſts of *Vortiger* the *Britiſh* King, upon the body of *Rowenna* Daughter to *Hengiſt* the *Saxon*, brought all the *Brittains* into perpetuall Servitude. And the raviſhing of the Wife of *Beorn Bokard* a Noble Perſon, by *Osbert* King of the *Northumbrians*, brought in the *Danes* into this Country; who ſlew the King in a Battel. And from the ſame occaſion, the *Moors* invaded *Spain*, as might be ſhewed at large out of the Hiſtorie of that Countrie. When King *Roderick* raviſhing the Daughter of Count *Julian*, he conſpired againſt his King and Countrie, in reverence of that injurie; and brought in thoſe barbarous Infidells, to the enſlaving and ruining that Country for many yeers. And why ſhould I tell you of the Plague brought upon the *Iſraelites*? Or of *Sampſon* and *Solomon* upon themſelves by the ſame Vice; and *David* too?

too. Or why should I speak of the mischiefs done to the very bodies of such Voluptuaries? What infatuations of the minde? What fears and agonies seize the Adulterer, in the height of unlawfull pleasure, least he should be discovered? What distempers and Diseases of the Bodie arrest the Carrier of lusts? Pains in the Head, Gouts in the Limbs, Dropsies in the whole Bodie, Feavers in the Blood, and rottennesse in the Bones and very Marrow; so turning the Comedie of such love into Tragicall Notes, and Lamentations, running on this strain principally: *So foolish was I and ignorant, I was as a Beast before thee, Psal.* 73. 22. And, *How have I hated instruction?*

4. But least we flatter our selves with an opinion of Innocencie, when this Sin becomes not openly scandalous; we must know what *Solomon* saith, *Prov.* 24. 9. *The thoughts of foolishnesse is sin.* And as Christ teacheth; He that lusteth with his Eye and Heart after a Woman, committeth Adultery with her in his Heart. And wanton Talk, especially lascivious Songs and Dalliances; and uncivill, though too common nakednesses in Women: and severall other occasions of temptations are hereby blameable, and are, as Nits to Vermine bred out of them.

5. But if this filthy Sin, (which fouls the Mouth that names it) in its ordinarie courſe be ſo odious, much more the tranſcendent crimes of Sodomie, Beſtiality, Effeminateneſſe, in the ſenſe the Apoſtle is generally underſtood, 1 *Cor.* 6. 9. ſaying, *Be not deceived, neither Fornicatours, nor Idolaters, nor Adulterers, nor Effeminate,* (that is, abuſers of their own bodies alone that way) *nor abuſers of themſelves with mankinde... ſhall inherit the Kingdome of God, or of Chriſt.* And this being ſaid, the ſum of all is ſaid.

6. But it being ſaid above, that divers Men eminent for holineſſe and auſterities, have not been free from this mortall evill, but groaned under it; no wonder we, who profeſſe not ſo great Mortification and Selfe-deniall, ſhould be ſubject to ſuch infirmities: ſo that it appears more veniall than mortall. To which my anſwer is: That though this Sin may have provoked the Holieſt to complain of it, yet never found it ſuch favour with them as to be approved, or patiently tolerated. For naturall Principles in the Righteous are not extinguiſht, and the Law of the Fleſh doth war ſtrongly againſt the Law of the minde; but ſtill the godly and ſpirituall Man maintains the enmitie, and keeps the Field, as it were, againſt the Armes of the Mighty: and though many wounds may be received, yet is he not overcome,

come, And if at any time unhappily overcone, renews the Conflict, and recovers his former ſtation with advantage, by double guards ſet about his Soule; and diligence, which re-ingratiates him into the favour of Allmighty God our heavenly Father; who remembreth that we are but fleſh, while we contend to be ſpirituall. But it is chiefly the captivating the will by ſuch tryalls of our ſtrength and conſtancie, which God diſlikes; and a conſent habituall, and unrelenting, and unrepenting yieldings, which put us out of Gods favour, and diſtinguiſhes from the Saints, who perhaps have never been free from temptation, nor reſted ſatisfied in the ſervilitie of the Sin. But for any man to connive at leſſer failings in him in this kinde, as but wandring thoughts, affected admiration of Beauties, evill intentions, and inward concupiſcences without execution, and much more, actions impure, is to be overcome and looſe all, unleſſe renewed by Repentance again.

7. Neither ought a man to intermitt acts of auſterities, as Cold, Hunger, and ſevere treatments outward of the fleſh, becauſe ſometimes evill events, quite contrarie to his expectation, have happened to him, (the reaſon whereof may be better omitted than enquired into) yet moſt certain it is, that conſtant ſubjugation, (as St. *Paul* ſpeakes, 1 *Co-*

rinth. 9. 27.) or, bringing the *bodie into subjection*, is uſefull to that end, by the judgement and experience of the moſt famous Saints in the Church; contrary to the vain and abſurd Doctrines of modern Directers: who doe exhort to the principall work without the proper meanes: and ſo magnifie the Grace of God as neceſſarie, and ſufficient alone to effect this, as if it could not conſiſt with it, or might not better be hoped for by ſuch diligence and circumſpection uſed: And when they can no longer deny this, fall to reviling them, as if they were inſeparable from Superſtition, and opinion of Meriting; with the like folly. For what a miſerable ſhuffling and evaſion is that, and plain injuſtice, to lay the blame and defects of Perſons, upon the dutie performed by them. No doubt therefore, the univerſall Churches judgement and practice is much to be preferred before the opinion of moderne and private Apologiſts for illimited uſe of ſenſuall gratifications, and oppoſers of Bodily exerciſes and diſciplining of the Appetites, even to the denying of things not in themſelves unlawfull, as conducing to Chaſtitie. Though the ſubjecting of the inward affections and luſts is more noble, more neceſſarie, more deſireable, as that to which the other ſhould tend, and in which, end. It was the courſe Saint *Hierom* writeth he took with himſelfe when

when he found his fleſh to rebell againſt his ſpirit in the deſert of *Bethleem*, upon an apprehenſion of a beautifull Ladie he had ſeen at *Rome*, and began to deſire. He caſt himſelfe into the Briars (as *Gideon* uſed the men of *Penuel* and *Succoth*, Judges 8. 7. 16. who withſtood him) and taught his fleſh better obedience. The like to which writeth *Gregory* of Saint *Benedict*, Dialog. *Lib.* 2. that he threw himſelfe amongſt Thornes to turne his light cogitations another way.

8. And agreeable to this is that univerſall Inſtrument of all Gifts and Graces deſcending to us from above, *Prayer*: and the firme perſwaſion that from thence, and by that (not neglecting other meanes) Chaſtitie may be obtained, according to the Rule and experience of the wiſe Man, *Eccleſiaſticus* 8. 21. thus writing; *Neverthelеſſe, when I perceived I could not otherwiſe obtain her* [Wiſdome, or as ſome render it, Undefilednеſſe, mentioned before] *except God gave her me* (*and that was a point of Wiſdome alſo, to know whoſe gift ſhe was*) *I pray'd unto the Lord and beſought him with my whole heart.*

9. Thirdly, It is very requiſite to avoid vain and vile communication; which Saint *Paul*, (ratifying the opinion of the Gentile Poet) aſſures us begets evill manners. And therefore adviſes farther, *Epheſ.* 4. 29. *Let no corrupt communication proceed out of your*

mouth: And by the ſame Rule, ſhould a man let no corrupt communication enter into his eares; and ſuffer no light obſcene Books, or Sonnets, or objects of any Creatures tending that way, to draw his eye to them. For all theſe, like the Eſtriches Egges covered, perhaps for a time, in the Sand, untill the warm Sun ſhall ripen and enliven them, will quicken in the minde of man in the heat of temptation, or perhaps will of themſelves, break forth into a temptation, and receive conſummation, according to the Doctrine of Saint *James*, Chap. 1. *A man is drawn away thus and enticed. Then when luſt hath conceived it bringeth forth ſin: and ſin when it is finiſhed, bringeth forth death.* And in avoiding evill Books and directly obſcene, let more eſpeciall care be had of ſuch Good Books of Moderne Caſuiſts: who, under pretence of perfecter information of Confeſſour and Penitent, abound with curious enquiries into all the ſecrets of Nature, and ſinfull concupiſcences, expoſing them to the view and imaginations of the Reader, and exciting of unclean Paſſions. For all theſe ſenſible inſinuations of unlawfull Luſts, yea acts Lawfull to them that uſe them in a regular way, become Images in the minde, which the natural man turnes to, upon occaſion, and falls down before, worſhipping them, and idolizing them to his ſhame and fall.

10. Fourthly,

10. Fourthly, Let it be conſider'd, what honour God doth to the chaſt Soule, and Body, in that he eſteems them as his own Temple: Chriſt and looks upon them as his own Members in eſpeciall manner. And, on the contrary, how ill he taketh tranſgreſſings, in this kinde. *Know ye not that ye are the Temple of the Holy Ghoſt, and that the Spirit of God dwelleth in you? If any man defiles the Temple of God, him ſhall God deſtroy: for the Temple of God is holy, which Temple ye are,* 1 Corinth. 3. 16, 17. And in another place, with what indignation doth the ſame Saint *Paul* (1 *Cor.* 6. 15.) argue againſt ſuch affronts offered to Chriſt himſelfe, by ſuch practices as theſe? *Know ye not that your bodies are the members of Chriſt? Shall I then take the members of Chriſt, and make them the members of an harlot?* What Monſter of confounded Kinds did ever match this Prodigious mixture, whereby Chriſt and an Harlot; Chriſt and a Fornicatour are made one? No wonder then, that the Scripture aſſures us, *Epheſ.* 5. 5. that *No Whoremonger, or unclean perſon —— hath any inheritance in the Kingdome of God, and of Chriſt.* And ſufficeth not this to quench the flames of luſt in us, and to repent throughly for it?

11. Laſt of all, Conſider we, what a concatenation of other Vices is found too often in this one, and the reaſon will be apparent, why it is accounted a Mother-ſin. For though Harlots are ſeldome fruitfull, the ſin of Whoredome is. We hear much ſpoken of ſimple Fornication, as minutely peccant, in the opinion of divers: But doth not that beget baſeneſſe of Spirit, and, as Saint *Auſtin* ſaith, lowneſſe of underſtanding, nothing caſting down the wit of man more from its top and Tower, than ſuch inordinate love of Women? Nothing makeing a man more contemptible and ridiculous than that known Vice. But that is not all. For from hence comes waſting of Eſtates, as the Hiſtory of the Prodigall cleerly proveth. Hence allſo proceeds Quarrelling, and Duelling; as it is amongſt Dogs when they follow a Bitch that runs proud: And Murders follow them; and too often, to avoid the ſhame of the world, is deſtroyed with murdering Potions, or Pills, the fruit of the wombe, before it ripens; and which is worſe, are not ſenſible of that more heinous ſin in covering ſin, than of uncleanneſſe contracted; which they ought to be; and therefore ſeldome repent of it as they ought to doe. But when Nature ſhall have weather'd that Rock, yet open violence is too often offer'd to the tender Innocent, in barbarous manner.

And

And when it comes not to this, yet how doe noble and great Persons, many times offending in this manner, become so vile as to stand in awe of their Foot-boyes, and Chambermaids, privie to their wickednesse, that they may keep their counsell. So that the fact is dishoneſt and dishonourable, the pleasure momentarie and fugitive, the punishment instant and durable, even in this life; and in the world to come unquenchable, by any thing, but timely and plentifull teares, here poured out to prevent the same.

SECT. XVI.

Of Gluttonie, its sinfullnesse and Cure.

1. IT is observed by Saint *Hierome*, that the Seats of Incontinence and Intemperance are by nature placed nere together; intimating the nere relation they bear one to another, and the mutuall aid they give to advance one another. For extravagant Lust must have excessive Diet to maintain it; and excessive pampering of the Bellie, by Drinks and Meats, doe naturally tend to concupiscence. It is the opinion of the Greek Church, (as we read in the Councill of *Florence*) that the Evill and Apostate Spirits cast down from their Dignity, missed but a little to assume

ſume Bodies; ſo did they degenerate upon it: and therefore ſtill covet to poſſeſſe Bodies, to this day, and to enter into Swine rather than to want materiall Habitations. Yet we never read that they delight in the bodily pleaſures that men doe offend in. No not when the Devill tempted *Adam* and *Eve* to eat the forbidden fruit, doe we read that he ſo much as taſted of it himſelfe, though it might have been a notable allurement to Man ſo to doe allſo? This Sin of Gluttonie therefore is that which ſoils the Soule of Man rather than the Devill. And though we call this a beaſtly ſin, yet Beaſts exceed not ſo much therein as doth Man. But it is an unruly, and unreaſonable appetite in man, of eating and drinking: little conſidering the true uſe and ends of ſuch neceſſarie acts ordained by God and Nature, which are the maintenance of Being, and daylie repairing or recruiting the loſſes, the frail and mouldering body ſuffereth. But firſt, Men being prompted by Nature, to eat and drink, and a pleaſure being conjoyned with them, leaſt men ſhould omitt what is ſo neceſſarie, blinde and ſervile Man devotes himſelfe too often to that, which was appointed to ſerve his turne. But he that made Fountains and Rivers of waters for the relief of our thirſt, never intended we ſhould throw our ſelves into them and be drown'd: And he who gave

gave man the underſtanding to invent Wines, never intended he ſhould drown himſelfe in a Butt: And he allſo that indulged to man about the ſame time, the uſe of Fleſh, as of the hearb of the Fields and roots of the Earth, and fruits of Trees, never meant we ſhould never give over inventing new Diſhes and Dainties; or be too ravenous of ſimpler Diet: but that we ſhould meaſure both quantitie and quality of what we eat and drink, by the rules of Nature, his holy Word, and certain other circumſtances prudent Perſons cannot be ignorant of, unleſſe they chooſe ſo to be

3. For notwithſtanding it cannot be preciſely determined, what is the proper proportion of every mans Bodie, no more than what proportion belongs to every mans Family, which are greater or leſſer; nor how many, or what manner of Diſhes are fit for all mens Tables, yet muſt Judgment and Reaſon direct in this caſe. The common ſaying is, That Nature is content with a little, and Religion with leſſe: yet may that Rule be queſtioned, if taken ſo looſely as generally. For when it is ſaid, Nature is content with a little, we underſtand thereby, that Nature may ſubſiſt and be preſerved with a little; but what, and how little that is, Nature hath not taught us: and I think Religion does not require we ſhould too anxiouſly inquire after: much leſſe doth it require that we

ſhould

ſhould eat or drink leſſe than Nature requires. For then it ſhould require us to deſtroy Nature, and ſo to murther our ſelves leiſurely and ſlily, which is moſt of all forbidden by Religion.

4. But neither here ought any man to deceive himſelfe, ſo as by inconſiderate indulging himſelfe Meats and Drinks in a preternaturall quantity, kinde, or quality, contract an habit of ſo doing, which to break off, is next to deſtroying of Nature: For this acquired neceſſity being neither of Gods, or Natures contrivance or cauſe, is more culpable than an accidentall detriment ariſing to the body by endeavouring to reduce it to its true and priſtine State. So that the violence is not offer'd to it as corrupted or debauched, but the violence was, to corrupt it ſo, as to bring it into a neceſſity of perſiſting in exceſſe; by all meanes to be redreſſed: former wrie ſteps, and wrenchings affected, and wilfull making the following lameneſſe ſinfull, though not wilfull.

5. But if we judge of Natures contentedneſſe from the common cuſtome of eating and drinking to the quieting of naturall appetites; ſo indeed, Religion may be ſaid to allow leſſe than Nature. For as much as it is an act of ſelfe-deniall, to give over eating or drinking before Nature gives over craving. So that it is a ſtrange plea uſed by too many

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ſoftened natures: They cannot Faſt, nor indeed comply with the gentler and lighter Abſtinences ſcarce deſerving the names of Faſtings, becauſe they finde their ſtomachs call for ſupplies accuſtomed. They pretend preſently, they ſhall be ſick; and perhaps glorie in their infirmitie; not conſidering what a great diſparagement it is to any Chriſtian, to have ſo brought up his ſtomach, that in wonted manner, fed it muſt be. And perhaps in juſtification of this unrulie appetite to alledge, *God hath made all things clean, and all Meats are lawfull, being taken with thankſgiving*; and ſuch like mentioned before. But ſuch as theſe ſhould doe very well to conſider, what Saint *Paul* writeth to the *Corinthians*, 1 *Ep.* 6. 12. *All things are lawfull to me, but all things are not expedient. All things are lawfull for me, but I will not be brought under the power of any. Meats for the belly, and the belly for meats, but God ſhall deſtroy both it and them.* Surely, he that muſt eat in an uninterrupted courſe, hath brought himſelfe under the power or tyrannie of his belly, a very lamentable ſervitude; and not Chriſtian liberty.

6. This Sin of Intemperance therefore is incurred ſeverall waies, all which are not obſerved by ſome, and by others (I know) not regarded. But the principall may be theſe, which I ſhall here rather touch than handle; having

having elſewhere treated on this Subject. One way of offending herein, is the Quantity we eat or drink: Another is the Qualitie, when we are ſtudious of Delicacies and Dainties. A third way is in the manner, when with too much intention of minde and greedineſſe, we devour, rather than take our ordinary Meals: And laſtly, when we eat unſeaſonably, againſt due rule and order, and Chriſtian preſcriptions.

7. For the Quantity, no ſet Rule can be given, but every man is to be a Law unto himſelfe, as the Apoſtle ſpeakes of the Righteous Man: For Gods Word ſo frequently enjoyning Temperance, doth committ the interpretation and application of that Law unto himſelfe, as beſt able to judge (unleſſe corrupted by his Palate) his own capacitie, and the exigencie of his nature. Sexes, Ages, ſtrength, and weakneſſe of nature of divers perſons, and employments laborious and hard, or light and ſedentarie, make great variety in the ſtomachs and appetites of men. So that in eating, one muſt not raſhly condemne another, becauſe he takes a greater portion than himſelfe: neither muſt he excuſe himſelfe from Gluttonie who eats no more than another, the cauſe making the equality Arithmeticall, unreaſonable. Allwaies provided and obſerved, that in eating and drinking, a man hath not by unnatu-

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rall uſances, brought upon himſelſe an unnaturall neceſſity of taking more than his proportion. For in ſuch caſes, he is a glutton by vertue of his firſt errour neceſſitating the following; and reformation, if not ſuddenly, yet gradually muſt be made by a true Chriſtian according to the auncienter and commoner Rule of uſing Gods creatures to Gods glory, and Natures benefit.

8. And for the Qualitie, the ſimpler and more naturall, the better it muſt needs be; the great naturall ends of ſuſtenance, and healthfulneſſe, and uſefulneſſe to bodye and minde, which moderately conſidered are ſtrong, luſtie, expedite, and active, but tainted with the inventions of Kitchin Philoſophers, are enfeebled and confounded: And the importunity of the delicious Palate becomes ſo reſtleſſe and unſatisfied, that the greateſt wits in that Trade can ſcarce finde out Novelties faſt enough to ſtill them. No, though there be ſuch encouragements to advance Learning in that greaſie black Art, that ſome great Perſons have doubled the Salarie of their Cooks, to that of their Chaplains; So baſe an Object was a Cook aunciently amongſt the *Romans*, as *Livie* tells us, *Lib.* 39. that none was his equall in vileneſſe, untill true Maſculineſſe decayed in *Rome:* and the Aſiatique Armie having ſubdued thoſe Countries, brought home the infection of deliciouſneſſe

in Diet, which made Cookery a noble Science at length; which before was a drudgerie few would be hired to. But how much more shamefull and lamentable is it, that the Gentrie and Nobilitie too, (some of them) should look upon it as a piece of forrein breeding, to understand how to make palatable Sauces, and in person to practise such ignoble and degenerous acts: whereas, if their Tutours the *French*, had taught them to mend their old Clothes and Shoes, they had brought back a more usefull, and no lesse commendable Art; though they were as learned in that Art of Cookery as was *Suitrigall* Duke of *Lithuania*, who (as *Æneas Silvius* tells us) wrote an accurate book of Cookerie; which, wherever he travailed, he would be sure to give strict charge to his Steward to remember to bring along with him. What is this but to fall justly under Saint *Pauls* Censure, *Philip.* 3. 9. *Whose end is destruction, whose God is their bellie, who minde earthly things.* For as St. *Paul* saith, *Rom.* 16. *They that are such serve not the Lord Jesus, but their own bellies.* Both which, *i. e.* Idoll and Idolater, God shall destroy; nay themselves hasten to destruction by such indulgence, and voluptuousnesse. And the reason holds against drinking and eating with affectation and pleasure more than naturall. For both make up Gluttonie: and sometimes, one.

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9. A third kinde is the inordinate manner of eating: when men, with too much greedineſſe and haſt, devour rather than eat their Meat: and ſo become rude and ſcandalous, and injurious to Nature it ſelfe, not able to diſpatch ſo ſuddainly, what is ſtuffed in ſo hudlingly; to the prejudice of the body. And, which is a great diſappointment, the Appetite is oppreſſed, rather than ſatisfied. But it is far from my purpoſe, to inſinuate any thing here which may inſtruct men to eat or drink to the beſt advantage. And therefore

10. Laſtly, The offence in unſeaſonnable eating and drinking, were here to be explained, had I not in the directions above given for the cuſtodie of the outward man, treated of Faſting, and the obligation Chriſtians have, not allwayes, to meaſure their libertie herein by the generall natures of Meats and Drinkes, nor by their appetites diſpoſing them ſo to doe, againſt lawfull reſtraint and order. For ſuch muſt either be rebellious in their mindes againſt Lawfull Autority, or gluttonous in their luſtfull part, who contemne all regulations not of their own deviſing in this caſe. Whereas the Apoſtle plainly tells us, *Rom.* 14.20. *All things are indeed pure, but it is evill with that man who eateth with offence:* Offence then, eſpecially by the contumacious deſpiſing of Autority

undoubted, converteth clean Meats into unclean; and ſtands in need of this Purgative Doctrine, as much as immoderate Gormandizing.

11. The meanes of curing this Diſtemper have been, ſome of them, touched before, and therefore now this Summary may ſuffice. Firſt, Gluttonie comprehending eating and drinking both, is a waſting the Spirits or oppreſſing of the minde, the fountain of true ingenioufneſſe and Reaſon. 2. It weakens the bodie allſo, as well as the minde; and that Politick, as well as Perſonall; men thereby being effeminated, unhardy, dull, and timorous, but when the phrenzie of exceſſe heats their brain; when they ſhould be ſobereſt and wiſeſt, they become brutiſh. 3. Miſpending of precious hours; to trample upon which, they chooſe ſuch diverſions, more truely called, ſubverſions of themſelves: and 4. Of the good creatures which God having ordained to be received with thankſgiving and bleſſing him, are turned to his diſhonour, by riotouſneſſe, curſing and ſwearing, and blaſpheming, and contentions, and mutuall violences and aſſaſſinations. 5. Hereby Men (and Women too of this order) are put upon unlawfull luſts of the fleſh: and what not, but Modeſtie, Humility, Chaſtitie, Mercifullneſſe to the poor, and divine Contemplations, which will not down with the Gluttonous, nor riſe high with the Drunkard.

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And above all, to avoid this Rock, ſteer we our courſe by the due Compaſſes of Gods holy Word, which *Rom.*13.13. adviſeth, *Let us walk honeſtly as in the day, not in rioting and drunkenneſſe, not in chambering and wantonneſſe, not in ſtrife and envie; But put on the Lord Jeſus, and make no proviſion for the fleſh to fulfill the luſts thereof.* And *Epheſ.* 5. 18. *Be not drunk with Wine wherein is exceſſe, but be filled with the Spirit.* And let that premonition ſink into our hearts, given by Chriſt, *Luke* 21. 34. *Take heed to your ſelves, leſt at any time your hearts be overcharged with ſurfeiting and drunkenneſſe, and cares of this life; and ſo that day come upon you unawares.* For as our Saviour ſaith allſo, *Luke* 12. *If that ſervant ſay in his heart, My Lord deferreth his coming, and ſhall begin to beat the Men-ſervants and Maidens, and to eat and to drink, and to be drunken; the Lord of that ſervant will come in a day, when he looketh not for him, and in an hour, when he is not aware; and will cut him in ſunder, and will appoint him his portion with Unbelievers.* And the wiſe Servant will not ſay within himſelfe, My Lord deferreth his coming, underſtanding this to be ſpoken only of the coming of Chriſt at the laſt and generall Judgement, but of his particular Domes-day; when his life ſhall be called for by God, and his own beloved ſin of exceſſe

ſhall ſnatch his Soule from his wretched bodie for indulging it. How many Tragicall Inſtances doth our Age afford of ſuch who have been confounded in their own ſin, and periſhed in this pleaſure? I ſhall need to name none of yeſterday, or of this Nation: I would it were not notorious. But two moſt eminent and mighty Potentates I may mention, I hope without offence, and not without ſenſe, or ſome effect. *Alexander* the Great his Friends and Flatterers write that he died of Poiſon given him at *Babylon:* but others more ſevere tellers of Trueth write that Wine, was that Poiſon exceſſively taken, and that Drunkenneſſe kill'd him, as may be ſeen in *Seneca, Epiſt.* 58. And who ſo great a Man in his dayes, and ſo victorious as *Attilas?* who after his many Conqueſts, not being able to overcome his Appetite of Wine, was overcome by it to that degree one day, that he was taken ſo ill the next night, that he voided blood at his Mouth, and ſo died choaked with it; As *Munſter* tells us in his *Coſmographie.* Let theſe things then ſink into *our hearts,* and have ſuch influence upon our lives and manners as to prevent ſuch diſorders and miſcarriages. And let all they whoſe faith is dim-ſighted or weak, as to have no power over them in declaring to them and convincing them of the defilements of their Soules contracted by theſe exceſſes and ſhame-

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full ſpewings on their own glorie, as the Prophet *Habakkuk* aptly expreſſes it, *Chap.* 2. 16. be taught, at length, and convinced by their ſenſes and common experience; what a ſtain to their Name, what a wound to their Bodie, they bring, from which they can never be purged, or of which cured but by Tears of timely Repentance, and the happie change of due Renovation: both which will be ſo much the more difficult, by how much they are more deferred.

SECT. XVII.

Of Slothfullneſſe, the laſt Capitall Sin.

1. SLothfulneſſe and affected dulneſſe of Minde and lazineſſe of Bodie is not denied to be a Sin by any; but to many, ſeems ſo modeſt, innocent, and harmleſſe, that they wonder why it ſhould be ranked amongſt the moſt dangerous and deadly: But, as we before obſerved, Sins are not to be eſtimated from their intrinſick or abſolute evill only, but allſo from the tayle they draw after them, and the brood iſſuing from them. And thus Slothfullneſſe may be inferiour in conſequentiall miſchiefs, to none. For this numneſſe of minde and indiſpoſition of bodie to act, extendeth it ſelfe equally to both capacities,

pacities, *viz.* Naturall; and Divine, or Religious; it being ſeldome known, that he, whoſe minde is dull'd by indulging to eaſe, is active any wayes in Religion. And in trueth, ſo notorious is it, that Divines treat of it onely, or chiefly as to Religion, which it corrupteth, if not totally deſtroyeth.

2. For as Labour and honeſt induſtry ſeems to be the firſt Vertue inſinuated in Scripture and appointed to Man, ſo may the Vice of Sloth be the very firſt of practicall Errours, ſuppoſing that Pride was the firſt of Mentall Vices. For we read *Geneſis*, Chap. 2. that there was at firſt no man to till the ground, *v.*5. and we read, *v.*8. That God made man ſo ſoon as he had made *Eden*, and put him therein; ſurely not to be idle, leſt the Earth ſhould be idle too: ſo that Action, was a Vertue of Paradiſe. And ſo it was afterward, when man turned out from thence, was to make a Vertue of neceſſity; and work, to keep him from adding ſin unto ſin, and calamitie unto calamitie. For as *Chryſoſtome* well obſerves, it was an act of Goodneſſe in God to turne fallen man out of Paradiſe, to the wide world: and a bleſſing to him, to curſe the Land, ſo that without hard labour, he could not well ſubſiſt. For if when Man was maſter of ſo much Reaſon, and owner of ſo much Grace given him of God, he fell into temptations, and from thence into ſin; who can imagine

but

but deſtitute in great meaſure of ſuch aids and abilities, he ſhould riot unmeaſurably, living in eaſe, plenty, ſpontaneous, and unactive reſt; odious, and dangerous.

3. And therefore though my purpoſe be to oppoſe Sloth as it relates to Religion, the Connexion being ſo neer and ſtrait between diligence in humane and divine Affairs, it is neceſſarie to declare the ſinfullneſſe and odiouſneſſe, and to correct the pravitie of the firſt, before we can expect any good event in the latter. For a ſoft, heavie temper is the originall of both; and a ficklenеſſe, and wearineſſe in doing any thing long, or of difficultie; but a certain ſpiritleſſe loying, and lying ſtill; or, as the ſaying is, Wandering up and down to ſee who does nothing, and help them: untill all meanes uſed to gratifie fleſh and blood, and none ſufficing, idleneſſe proves more tedious and tireſome than labour to others: And none groan under the burden and heat and length of the day by labouring, ſo much as the ſlothfull and idle perſon doth under void time, and emptie hours. And none brings more diſtempers upon his bodie, by working, nor ſo many, as the Sluggard by doing nothing.

4. But doe I ſay or ſuppoſe that a man awake, and well in his witts, and limbes, can reſt in the Negative, doing nothing? it is hard to be believed. The Devill will not ſuffer his

Soule to be as *Aristotles* Understanding of Infants, *Rasa Tabula*, a smooth and eaven Table, or as white Paper, in which nothing is writ, but is capable of any stamp or impression it pleases the stander by to make in it: but he will write his minde in it speedily. This is, saith *Cassian, Collat.* 10. the judgement of the Monaltique Fathers of old in *Egypt*: that the industrious Monk is tempted with one Devill, but the idle, with innumerable. So that as the same Author there allso tells; it was the custome of Abbot *Paul* (to avoid idlenesse) to burne those effects of his labours which were more than sufficient to bring in a bare livelihood, that he might never want work, or become idle.

5. And this he might learn of Saint *Paul*, *Rom.* 12. 11. who teaches us the dependence secular labour, in an honest way, hath upon Religion, and on the contrary, saying, *Not slothfull in businesse, fervent in spirit, serving the Lord.* Diligence here in businesse is set before Fervour in Spirit, and in the service of God; intimating the usefulnesse of bodily labour, in disposing to Divine. Not that all who are ardent pursuers of the world, are proportionably industrious for Heaven; but that they whose Genius indisposes them to the one, seldome shew any spirit or liveliness in the other. For often it happens

that

that immoderate care of Earth, ſtupifies the ſenſe a man ought to have of Heaven. But if there be no fire on the Smiths Forge, no work good or bad can be wrought there. So that as *Siracides* ſaith, Chap. 22. 1, 2. *A ſlothfull man is compared to a filthy ſtone, and every one will hiſſe him out to his diſgrace. A ſlothfull man is compared to the filth of a Dunghill, every man that taketh it up will ſhake his hand.* And moderner Doctours of the *Jewes* give this for a Rule, *Whoſoever bringeth up his Son to no employment, teaches him to turne Robber.*

6. But to come cloſer up to the deſcription and cure of ſpirituall Sloth. The generall ground of lazineſſe laid, where Nature admoniſhes to be ſtirring; no wonder the Spirits faile a man in things above, and ſometimes againſt Nature. For this indiſpoſition to Good ſeizes firſt the minde, ſadding it at the approaching good Duties: that they muſt riſe from their ſeat or Bed; that they muſt ſpend ſo much time about the dry ſervice of their Souls. And though in their own affairs perhaps, ſinfully ſlothfull, yet when ſuch expectation is of them, that ſerve God, they muſt, and ought, they will forget their lazineſſe in worldly matters, and be ſtirring then and there, when for ſhame they muſt doe ſomething. Then ſhall Civility in viſiting, or entertaining a Friend, be alledged againſt

gainſt the tedious hour or two in Gods ſervice: Nay perhaps, Charitie to viſit the ſick juſt at that time, ſhall be pretended; and Scripture ſometimes ſhall be alledged as warranting not too raſh and unprepar'd approach to ſacred Offices; when the reall reaſon is, ſpirituall ſloth detaining them from preparing themſelves, and averſeneſſe to Good. Which lothneſſe to open the mouth, or bend the knee, or raiſe the bodie anſwerable to the exigence of the ſeverall parts of Gods publique Worſhip amongſt manie, proceeds from dead-heartedneſſe in Religion, and to hide or excuſe that, perhaps a reaſon taken from Religion, ſhall be forged; and Conſcience ſhall be alledged, and ſimplicitie of Evangelicall worſhip, and the ſtraiteſt way of going to Chriſt, ſhall be offer'd; contrarie to the generall practice of the Catholique Churches, in the beſt Ages; and all this while, liſtleſſneſſe in the ſervice of God is at the bottome of all: though I know religious, or more properly, ſuperſtitious Paradoxes have of late obſtructed divers in this way: under whoſe protection, ſlothfullneſſe too often ſhelters it ſelfe.

7. Neither doth the ſlothfull Soule carrie it ſelfe with ſo much oſcitancie in things made doubtfull by the cunning ſleights of men, whereby they lye in wait to diſturb Religion, and deſtroy Charity, but in things out of diſpute

ſpute allſo: as when men read the Scriptures, or hear godlie Doctrine, and Precepts without attention; pray without zeal and intenſion of ſpirit, Sing without cheerfullneſſe and elevation of minde; live without circumſpection; confeſſe their ſins without ſorrow and contrition. So that the hedge of vigilance being broken down, all they that paſſe by (all ſorts of temptations) as *Pſalme* 80. hath it, pluck her: *the Boar out of the wood waſts it, and the wild Beaſt of the field devours it.* For hereby is it made, as it were, a thorow-fare for all ſorts of tempting Spirits. So that, to this, and not to ill-husbandry, may we believe *Solomon* to have reſpect, when he ſaith, *Proverbs* 24. 30, 31. *I went by the field of the ſlothfull, and by the Vineyard of the man void of underſtanding: and it was all grown over with Thornes, and Nettles had covered the face thereof; and the Stone-wall thereof was broken down:* whereby is inſinuated the deſolations of the Soule occaſioned by ſpirituall careleſneſſe and ſloth.

8. Yet am I not ſo ſevere as to impute to this Vice, all the defects we are ſubject to here in ſpirituall things: For not without Gods ſpeciall permiſſion, it happens divers times that faithfull and righteous Soules are ſurpriſed with dullneſſe, and aridities in Gods ſervice. But not in the like manner; For in the

the Soule tainted with the vice of Sloth, no great trouble or ſollicitude befalls the ſame, but it paſſes the thing over unconcerned; implying ſtrongly an affectedneſſe in the miſcarriage: whereas in the Spirit becalmed, as it were, for want of the Spirit of Grace, great anxiety and diſcontent affect it; like as the Ship having loſt the Winde, lyeth beating her ſelfe with her Sails. But they who by generall Dutie, or ſpeciall Offices, eſpecially Eccleſiaſticall and Sacred, ſuſpend themſelves ſtudiouſly from diſcharging them painfully and diligently, becauſe they can live at eaſe and ſit ſtill, and perhaps have ſome other to toyl for them, let them at leaſt labour hard to bring themſelves off from this imputation of ſloth, for I cannot: neither muſt I accuſe them according to their merits.

9. And to the intent we may better quitt our ſelves of this burden, let us ſee briefly, what may be preſcribed againſt it. Firſt then, let us look up, and lift up a Prayer unto the Authour of all Graces, to ſend this Grace unto us. For he hath promiſed what we aſk in his Name, and, with great confidence we hope, for his ſervice, he will grant us: as he did unto *Solomon*, requeſting, what might make him more ſerviceable in the place to which he was by God, called.

10. Another

10. Another Remedie and more particular, is the conſideration of the unſatiable deſire fleſh and blood have of Eaſe, and Libertie, contrary to divine Exerciſes: ſo that yield to them, they become ſofter and ſofter, duller and duller: lother and lother to engage in religious actions, untill eaſie things become difficult; and difficult things left quite off; and a deſolation be made in the Soule: ſo that a man may ſay with *David*, Pſal. 119. *My ſoule melteth away for very heavineſſe.*

11. Nay, Thirdly, Contrarie Maladies will multiply and grow ſtrong againſt the Soule, anſwerable to the deſcription given by ſome of ſpirituall ſloth, *viz.* *A grief and ſorrow of heart at the apprehenſion of heavenly Exerciſes approaching:* ſuch as are Puſillanimity ſpirituall, affraid of every inconvenience; wearieſomneſſe under the accuſtomed and halfe-conſtrained perfourmances, though not frequent; deſpondencie, and diffidence of any good to come of ſuch things; and thereupon, arguing againſt the troubleſomneſſe of them, ſomnolencie in them, and gladneſſe when delivered out of them: after the manner of the corrupt *Jewes*, Amos 8. 5. *When will the new Moon, and Sabbath be over?*

12. Furthermore, it may avail much, to conſider ſeriouſly what *Solomon* ſaith, *Prov.* 18. 9. *He that is ſlothfull in his work is Brother to him that is a great waſter.* For like a City

a City without a Watch or Walls, he lyeth expoſed to all Invaders, and ſpoilers. And that good which he doth is thereby corrupted, his time, and pains little better than loſt; and God provoked to reject his maimed and lame ſacrifice. For as it is uſually ſaid, A cold Praiſe tends to a diſparagement; ſo a cold Prayer tends much to a deniall. It is the effectuall fervent prayer of the *Righteous that availeth much*, as Saint *James* teaches us. And ſo by the Rule of contraries; It is the ſlothfull and cold Prayer that prevaileth nothing, or very little.

13. And therefore fifthly, to quit our ſelves of this ſtupidneſſe of ſpirit, it will be neceſſary to take that contrary and moſt commendable Vertue of Chriſtian fortitude, unto us; ſo rare, and yet ſo uſefull againſt the many temptations offered to us in this world: and to be cloathed with zeal as with a cloak, as the Prophet ſpeaks, *Eſ.* 59. 17. For were not it for the carnall baſhfullneſſe that many men ſhow in the cauſe of Religion and ſerving of God, ſhrinking for fear of the Enemies to it, and that without cauſe; Enemies to godly life would not be ſo audacious as they are: but by the cowardiſe of the well-principled and inclined, a Conqueſt ſeems to have been made by the adverſe partie over the Religious; which conſent and courage may eaſily undoe. And not only the openly irre-

irreligious have brought under too much the profeſſion of the truely religious; but the audaciouſneſſe of men of erroneous Religion hath gain'd them reſpect, when their opinions and practice deſerved nothing leſſe. Yea it is to be lamented, to conſider, that Fanaticall Perſons having with wonderfull confidence uſurped to themſelves the advantages of ſober and preciſe behaviour; and many excellent Phraſes of Holy Scripture, and communication becoming the mouths of better Chriſtians, divers have been ſo ſcandalized at the ill uſe of them by ſuch, (which in trueth hath been notorious) that they can hardly finde in their heart, or frame their mouths to ſuch wholeſome formes of words, (which are an Ornament to the mouth of a good Chriſtian) ſo perverted by others. It was the compariſon indeed of a religious Perſon living an Age or two ſince, Whoe would not loth to eat an Apple, before knawn by a Swine? ſo who will not ſhrink to take that Phraſe into his mouth, which has been abuſed by polluted mouths and to ſcandalous ends. But as they who ſhoot at God, hurt not him, but wound themſelves, ſo they who are vulgarly ſaid to corrupt, and abuſe the Scriptures and its holy Dialect, to their own purpoſes, doe not in very deed defile and abuſe that, which, like God the Authour, changes not, but remains the ſame, but they pollute

pollute and wrong themſelves. For, as the Apoſtle to *Titus* ſpeaketh, Chap. 1. 15. *Unto the pure all things are pure: but unto them that are defiled, is nothing pure, but even their minde and conſcience is defiled.* Wherefore laying aſide that vain and fearfull modeſtie which is ſo near a-kin to the ſin of *Acedia*, (as the Greek word is, and more comprehenſively; which we may render, Incurioufneſſe, or Oſcitancie, or indiſpoſedneſſe to Good,) *Let us, Brethren* (as Saint *Pauls* words are, *Epheſ.* 6.) *be ſtrong in the Lord and in the power of his might:* and then impious, and vitious men, their own Conſcience bearing witneſſe againſt them, will become timorous and aſhamed. For as *Solomon* tells us, *Prov.* 22. 13. *It is the ſlothfull man that ſaith, There is a Lion in the way:* that is, great dangers and many difficulties in the ſtricter and more faithfull ſervice of God; but the more reſolute and diligent finde it not ſo, but that the Yoke of Chriſt is eaſie, and his burden light, and that there is reſt for the Soule; as himſelfe hath ſaid.

SECT.

SECT. XVIII.

The Concluſion of this Second Part; with ſome ſhort advices relating to what hath been ſaid therein.

1. HAving thus treated of the neceſſity and manner of ſupernaturall Illumination, and Purgation tending to ſupernaturall Union with God; we hold it fit to cloſe this Part with the offering of ſome brief Rules for the better directing of ſuch who ſhall be inclined to improve farther, what hath been ſaid before, concerning the purification and preparation of the Soule for a nerer conjunction with God, by ſubduing that Seven-headed Dragon, in the ſeven Capitall Sins; or thoſe ſeven Devills, like to them which poſſed *Mary Magdalene*; and which are as the ſeven Hills upon which the Antichriſt every one carries about him, ſitteth, and tyrannizeth over the Soule.

2. Firſt, That becauſe we are all borne in ſin, and even after we are regenerate in Baptiſme, doe, through the infirmitie of the fleſh, fall commonly into ſin, that no man therefore allowe in himſelfe any known ſin whether light, or heavie; for hereby what was but a ſin of infirmity, becomes a preſumptuous ſin, and ſo is accounted by God.

3. Secondly, Some ſins of both ranks are with more ſpeciall care to be attended to and oppoſed by us. And ſuch I am wont to inſtance in which our Parents, from whome we are immediately deſcended, were ſubject to, more than others; or they who are immediately before them. For undoubted experience teacheth us, that not onely what we call *Originall Sin*, but ſuch actuall ſin as hath ſtrongly poſſeſſed them, is often communicated to Children, together with the temper of their bodies. And allſo thoſe ſins or failings in Parents and others which have been Examples to us in our minority and Education, are to be ſuſpected and feared by us. Conſtant Examples of evill, even diſapproved in others, too often having a great power over us, when (eſpecially) we are brought into the like circumſtances, and the ſame occaſions are offered us of offending, as was to them.

4. Thirdly, Great inſpection and examination is to be had by every man of his own conſtitution or naturall complexion: For as that Great Phyſician ſaid, Mens manners doe generally follow their humours abounding in them (and therefore we commonly call the frequenter and conſtanter extravagancies of men, their humours,) ſo that ſome are inclined naturally to Choler or Anger, others to Jocundneſſe and Levitie; others to Melancholy

choly and dullneſſe, &c. Which a wiſe man and good Chriſtian reflecting upon, and diſcerning in himſelfe, ought to apply a proper Remedie unto, and more watchfully to prevent the evill events of them.

5. Fourthly, A ſtrong hand is to be carried againſt the powerfull and violent temptation of Faſhion, when it becomes Noble, Gallant, or Great, (as vain perſons ſometimes ſpeak) againſt Modeſty, Sobriety, Temperance, or Continence: For ſuch, many are; as muſt be acknowledged more eſpecially in diverſitie of Sexes, which Nature hath made: and diverſitie of Politicall, and Eccleſiaſticall Orders which God hath made; And therefore are wiſely and juſtly diſtinguiſhed by beſt Autoritie: So that by no better arguments can any man defend indifferencie of Habits and outward deportment of the Laiety and Clergie, than will equally ſerve for the indifferencie of the ſame to both Sexes. For what is ſaid againſt it by *Moſes* his Law, may eaſily be eluded by reducing it to a ceremoniall or judiciall Law.

6. Fifthly, To rebuke, repreſſe, or expell ſinfull inclinations in our ſelves, it is requiſite, that we ſhould not reſt in the opinion we have of our ſelves: which is commonly biaſſed by ſelfe-conceit, ſelfe-love, ſelfe-intereſt, all quite contrary to that great Dutie of Selfe-deniall; but that we ſhould be ſo

true and juſt to our own Soules, as like righteous Judges, to keep one Ear for what others judge of us, and impartially to give a ſentence upon our ſelves accordingly, and not flie to that baſe and bold ſubterfuge of nonplus'd and ſhameleſſe perſons, *I care not, I care not*. For though Malice and ill-will may inſtigate ſome one or two, and upon ſpeciall occaſion, to falſe accuſations and ſlanders; yet if the opinion be of more, and thoſe not ſo prejudiced; and conſtant, and laſting, in vain doe men proclaim their integrity and innocencie; for ſuch judgement of others is much more to be truſted than our own.

7. Sixthly, Appearance of Evill, and Hypocriſie reverſt (as I may ſo ſpeak) when men ſeem by outward carriage to be worſe than in trueth they are, is allſo carefully to be avoided, not onely becauſe of the ſin of ſcandalizing our Brethren and cauſing an erroneous judgement and uncharitable to be entertained; but becauſe it very often happens, that men fall really into that ſin which they at firſt onely ſeemed to committ. Therefore it is St. *Pauls* Rule, *Philip.* 2. 4. *Look not every man on his own things, but every man allſo on the things of others:* not by curioſitie and cenſoriouſneſſe, but Charitie and conſcienti ous walking without offence to others; and if poſſible, to prevent ſin in others as well as our ſelves. 8. Laſtly,

8. Laſtly, Every man ſhould have Charitie towards his Brother, but no man is to demean himſelfe ſo as to ſtand in need of the charitable judgement of others. For he that doth ſo, is certainly uncharitable in the firſt place: and being really guiltie within himſelfe, is moſt wickedly unjuſt in demanding that another ſhould be ſo charitable as not to think ſo of him: though there be uſe of Charitie, even where Crimes are paſt defence or excuſes: but for men to live conſcious to themſelves of unrighteouſneſs towards God, and juſtice towards men, and then becauſe there may want notorious convictions to demand of Cenſurers to judge charitably, is in effect, to require that others ſhould be religious, and they may be wicked, under the protection of others Pietie, and Charitie.

A Prayer for Puritie of Spirit.

O Lord God, who is like unto thee amongſt the Gods? Who is like unto thee, glorious in holineſſe, fearfull in praiſes, doing wonders? And what greater wonder is there than of ſons of Men we ſhould be called the

Sons of God? and of Children of wrath, heirs of the Kingdome of God: of loſt ſheep, be brought back to the great Shepheard of our Soules: of prodigall and fugitive Sons, be brought home, and embraced by thee our heavenly Father: making us as well as requiring us to be holy as thou art holy, raiſing us from the death of ſin to the life of Righteouſneſſe, given us by the Spirit of Grace, which worketh in us by the meanes of Grace ordained by thee to that great end. Let that Spirit be never wanting in me, let that Grace never be received by me in vain, whereby I may be ſenſible of my unworthineſſe, and inſufficiencie to any thing that is good; and at leaſt to have an hunger and thirſt after righteouſneſſe, that I may, in thy due time be ſatisfied: and in the mean time grow and increaſe in this deſire, and this deſire proceed to action, and this action to ſuch perfection as to overcome and mortifie all worldly luſts, and Carnall affections, purifying my ſelfe as he is pure; and taking greater content and pleaſure in caſting off, than ever I did in taking on me the burden of ſin; and in purging away all my old ſin, than ever I did in contracting thoſe ſpots and blemiſhes which have too much, and too long defiled that pure Spirit thou once gaveſt me; and defaced that beautifull Image thou once ſtampedſt on me. And let the pleaſure of Repenting be greater to me,

than

than that of offending ever was to me, though (alas!) it was too great. Lord, nothing is impoſſible to thee, who canſt bring light out of darkneſſe, and ſtrength out of weakneſſe, and out of ſtones raiſe up Children unto Abraham *and to thy ſelfe: and out of the ruines of Religion in me, raiſe up a Temple fit for thy holy Spirit to dwell in. Deſcend into, poſſeſſe, and dwell in my heart by faith, and love of thee: which may purge out the old leaven, and make me a new lump; and quench all fleſhly Concupiſcences which have, or may raign over me, or rage in me. For this corruptible bodie preſſeth down my minde muſing on high and heavenly things, and the weight of ſin ſo eaſily beſetteth me, that I cannot run the Race which is ſet before me, and the ſtain of ſin pollutes my beſt actions: Wretched man that I am! who ſhall deliver me from this bodie of death, from this bondage of corruption? Thy grace, I know, O Lord, is ſufficient for me, and thy Son mighty to ſave, and that his Office is to ſave his people from their ſins, from their ſins, I ſay, as well as from the puniſhment of ſin; Let that Day-ſtar at length ariſe in my heart and enlighten and warm my minde with love of thee, and let that breath of new life be inſpired into me, enliven my dead bodie, and re-unite and animate my drie bones, and excite me with new vigour to the perfourming thy holy will: that ſo the life*

I now live may be by the faith of the Son of God: and being poor in ſpirit as he was, I may be pure in ſpirit as he allſo was, for theirs is the Kingdome of God, even the Kingdome of Grace here, and the Kingdome of Glory hereafter, whither, O mercifull God and Father, in thy due time bring me, for thy bleſſed Sons ſake Jeſus Chriſt my Saviour.

Amen.

The

The Third Part.

Treating of the

UNITIVE WAY

OF THE

Devout Soule with God.

SECT. I.

Of the Nature of true Union with God, and Myſticall Theologie: and of the Abuſes and due Uſe thereof.

1. SUCH due preparation being made towards Spirituall Life, in laying aſide every ſin ſo eaſily beſetting us, the remainder of our Chriſtian Race towards God, and our Union with him are more eaſily attained: which Union is by Saint *John*, called, *our fellowſhip with the Father*

ther and the Son, 1 *John* 1. 3. And this is it which vulgarly is called allso, *Perfection:* Perfection being here used for Justification by faith in Christ: and Christ dwelling in us, and such a measure of assurance of Gods grace and favour which are competible to our Militant state in this life, and incline God to the acceptation of us to a future inheritance of Immortalitie and Glorie. And to this, it is not absolutely necessarie that no blemish, imperfection or infirmity should be incident; but that none such should be found, which either of it selfe should tend to corruption, or deserve amputation from the Body of Christ, of which, such perfection and conjunction make us members.

2. Thus far onely, if the phanaticall strains found in Mysticall Theologie of contrarie Extremes, had proceeded, not onely innocencie but honour allso had been due unto it. But we finde the Moderne advancers of it, to have scandalously corrupted it, by affectation of excesses in Stile and big Language, and facts agreeable to them: whereas *Bonaventure* writing on that Subject, thus simply describes it, in his Prologue to it. It is the extension of love towards God, by the desire of love. And a little after he saith, It is such, whereby the religious Soule leaving humane Wisdome, the curiousnesse of unprofitable knowledge, and the sophistry

ſtry of argumentations and Opinions, by the Aſcent of love riſes up to the Fountain of all, by deſiring, in which onely ſhe finds trueth: inſomuch that the ſimple Laick being in the School of God, may receive this wiſdome from God himſelfe immediately, by the affection of love; which no naturall Philoſopher, nor ſecular Maſter, nor humane Intelligence, can attain to. Neither is the deſcription of this Unitive Way given by *Gerſon* in his *Myſticall Theologie*; to be rejected; where, more ſoberly than divers of late dayes affect to ſpeak; He ſaith, Myſticall Divinitie is an experimentall Knowledge had of God, by the conjunction with God by ſpirituall affection. But we cannot allow of ſuch great ſwelling words, and ecſtaticall practices anſwerable thereunto, wrapping mens Soules in a Cloud of reall Ignorance, in the midſt of their purſuit of ſupreame Knowledge; and ſuffering them to fall into direct profaneneſſe of words and deeds, while they have a ſtrong and vain emulation and affectation of ſublimeſt Devotion, and Pietie: which, to paſſe over the many exorbitancies in this kinde, found amongſt ſuch as are known by the name of *Phanatiques*, a great pretender to Devotion, *Horſtius* in a *Latine* Book, which he calls *The Paradiſe of the Soule*, hath fallen into, there ſpeaking in this manner, *pag.* 59. *Trulie Lord, if what is not poſſible, I were*

owner

owner of any thing which thou wantedſt, I would willingly yield all to thee, and give it thee. Yea, if I could be God, I would not, for this onely, that thou mighteſt be God and have no Peer. Which, with us, is no better than a piece of fond Devotion, and implicite Blaſphemie, proceeding from an illimited affectation of ſtrange and monſtrous expreſſions, familiar with ſuch like Myſticall Divines; carefully to be avoided and ſhunned, as the bane of true and favourie Religion towards God: whereby the Devill ſets Chriſtians, as once he did Chriſt, on the Pinacle (as it were) of the Temple, that he may the more eaſily caſt them down headlong. But the heart of a true Believer being well-grounded in Faith, and ſetled in love to God, is capable of ſome ſingular and extraordinarie ſenſe of Gods goodneſſe, and the wiſdome which cometh from above, with a true ſpirituall ardour towards God, and deſire of Union with him: which may be ſaid to conſiſt in theſe three things.

Firſt, A Cleereneſſe, then Soundneſſe; laſtly, Acquieſcence in the Will and Wayes of God. Whereby the Soule having, in ſome competent manner, *eſcaped the pollutions of the world*, 2 Pet. 2. cleaveth ſo ſtedfaſtly to the Lord, or *is joyned* to him, as it is, 1 *Corin.* 6. 17. that it becomes one Spirit; not by tranſmutation of nature or ſubſtance, but by

by assimilation in Holinesse, and plenarie subjection of the will of Man to the Will of God: that so God *may be all in all.* Which is more corporally expressed by Saint *Paul, Ephes.* 5. where he saith of true Believers, *We are members of his Bodie, of his Flesh, and of his Bones:* Not by transubstantiation of Natures, but transformation and renewing of the minde: as is said, *Rom.* 12. 2. So that, as Saint *Paul* speaks, *Galat.* 2.20. The life which a Christian so transformed out of himselfe, and conformed unto Christ, liveth, he liveth not; *but Christ liveth in him,* by the faith and love of Christ: a state of Grace bordering nere upon Glory it selfe. In which Mysticall Language, great care is to be used, least a Believer be so far drawn away from the solid foundation and edifying knowledge, that his Religion should end in aery speculations and notions; and these in bold denominations given himselfe. And lastly, Spirituall life or walking with God, as did *Enoch,* untill a translation be made from hence, nerer to the presence and fruition of God.

3. Therefore, to prevent Delusions incident to high flyers in Divinitie in this kinde, Our speculations must be measured by our love to God reciprocated upon the sense of Gods love, wherewith he first loved us: And lest, even this love should prove a fondnesse, the sincerity of it is to be proved by the

the practice of a mans life, anſwering in Puritie and degree, the fervour pretended of love: Not denying that where ſuch intimate conjunction there is between God and the Soule, certain tacite and inward ſignatures thereof are made to it, inviſible to the world; and ſenſible only to its ſelfe; but not ſo, as therein to acquieſce without all ſollicitude: as if ſuch were allreadie in Heaven; but with conſtant contentions about theſe two principall Points.

4. Firſt, How they ſhould continue in that good ſtate to which they have allreadie attained: which is no otherwiſe brought to paſſe than by the meanes whereby it was attained; as naturall Bodies ſubſiſt by the ſame Elements of which they doe conſiſt. And ſecondly, becauſe to reſt ſatisfied with what a man hath without deſigne held up of proceeding, is the next way to loſe what he hath, and to fall backward, and to decay. It is neceſſary ever to be preſſing forward, that the Tide may allwayes be riſing in grace, leaſt upon willfull remiſſion and ſlackneſſe, the Soule be, by degrees, left emptie and dry. For it is the Character of Heaven given by Saint *John*, *Revelat.* 14. *That they reſt from their labours:* which belongs not to any, (not the higheſt) in this life, that they ſhould ceaſe to doe good, untill that Sabbath above ſhall be enter'd into, and celebrated.

And

And yet even of the bleſſed, there, we read, *Revelat.* 4. 8. That *they reſt not day and night*, to act according to that ſtate, where there is Union with God indiſſoluble, and Communion to fatiety, without ſurfeit on one hand, or wearineſſe on the other. A reſemblance whereof is to be obtained even in this life by thoſe who by diligent attendance on ſpirituall Duties here, and denying the world, doe (as *Gregory* ſaith, *Hom.* 34. on the Goſpells) burne with the flames of lofty Contemplation breathing onely with deſire of their Creatour, and coveting nothing farther in this world, are nouriſhed with the ſole love of Eternitie. They contemne all earthly things, and in their mindes tranſcend all temporary things. They love and burne: and in that heat they reſt quiet: they burne by loving, and by their ſpeech inflame others allſo: and whome by their words they touch they inſtantly cauſe to burne with the love of God. Why therefore may I not call ſuch as theſe *Seraphims*, whoſe hearts are converted into fire, ſhining and burning, and withall illuminating the eyes of mens mindes unto heavenly things, and pricking them with tears, purge away the ruſt of Vices. This in ſum may be ſaid to be the more perfect ſtate of the Soule here united unto God: of which we are now more particularly to treat.

SECT.

SECT. II.

That this Union consisteth chiefly in true knowledge of God, and Love experimentall and reciprocall.

1. THEY who write Scholastically of this Union of the Soule with God in their Treatises of Mysticall Theologie, doe first speak of it in the Speculative way: endeavouring to show the difference between it and common Theologie; and in what part of the minde this Science is seated, and such like: which we purposely here omitt; And some more phanatically having learned from Saint *Paul, Ephes.* 5. That Christ is the Husband of the Church; and consequently, that there is a Mysticall Wedlock between it, and every true particular member of that, and Christ, pursue the Allegorie so boldly and indiscreetly, as to prophane that holy Mysterie, by carnall resemblances and Scholies, which we shall avoid. It sufficing that as Saint *Paul* there saith, *Great is the Mysterie:* and that great Mysteries are not too curiously to be enquired into, but believed firmly, with endeavours to attain the same; which endeavours must be grounded upon the proper meanes conducing thereunto; which

which moſt of all deſerve here to be explained.

2. Of theſe then, the preſent knowledge of God, according to humane capacitie, muſt needs be the firſt ſtep; and that not a knowledge of humane Science, but rather of Chriſtian faith and experience: which St. *Paul*, 2 *Corinth.* 2. 14. moſt aptly and ſignificantly calleth, the *ſavour of the knowledge of God*, not onely informing, but affecting us, as it were, ſenſibly, or experimentally.

3. Upon this good beginning is built the deſire of God, as of the moſt excellent, glorious, and good object of all; that being fullfilled which *Iſaiah* hath, Chap. 26. 8. *Yea in the way of thy judgements, O Lord, have we waited for thee: the deſire of our Soule is to thy Name, and to the Remembrance of thee.* For in trueth, God is in himſelfe the moſt deſireable of all things, as he is the chiefeſt good of all things, and of whoſe fullneſſe in that kinde, all things that are good, doe partake and become good. So that as it is impoſſible any thing ſhould be form'd really good but what is really, and more perfectly ſuch in him; ſo can we deſire nothing but what is moſt abſolutely and perfectly to be had in, and with him: So that, according to the illumination of the underſtanding concerning God and things Divine, will follow an appetite of the will

affected therewith. For naturall Philoſophie teaches truely, than man hath not Free-will in chooſing that which is chiefeſt Good and ultimate of all; but without conſultation or deliberation, raviſhed with its allſufficiencie and plenitude, tendeth naturally and neceſſarily to it, as the laſt end of all, beyond which there is no paſſing: and beſides it, there is no ſtraying; as being immenſe. So that we may ſuppoſe *Lucifer* himſelfe excelling naturally in perſpicacitie and intuitive knowledge, which he had of that abſolute Good, was ſo far ſurpriſed with its ſplendour and perfection, that contenting not himſelfe to be neer, contemplate, and enjoy it, affected to be that it ſelfe by ſacrilegious ambition, and ſo loſt what really he had, and was. So that we may perceive a neceſſarie conjunction between cleer and firme knowledge, and ſincere and fervent love: as there is a Morall (as they call it) neceſſity of conjunction between Love, and the thing we ſo loved.

4. Under Love, (which is the very Unitive Bond of Chriſt and the Soule) we comprehend Deſire allſo; which ſome make one kinde of Love, and Complacencie, another. But Complacencie being rather a Concomitant of Love poſſeſſed of its Object, than any actuall appetite, may more properly be termed a ſatiation and reſt of the Soule. But

Love

Love is an act or motion towards ſomewhat not fully, at leaſt, enjoyed. And though there may be a full fruition, the heart of man ceaſes not to love or deſire in ſome ſenſe: as when that actually and at preſent enjoyed, is deſired as abſent, and in the continuation, for time to come. For as no man, according to the Philoſophie of Saint *Paul*, hopeth for what he hath, ſo neither doth he deſire what he hath; but the deſire remaining after poſſeſſion, is of the perpetuation, and indeficiencie of the ſame. As when *Peter* and *John* at the Transfiguration of Chriſt, beholding and admiring the Glorie, did deſire Tabernacles to be erected, in which they might reſt further in the bleſſed ſtate they were then in. So much more full then as our knowledge is of God and his Excellencies in Chriſt, ſo much more ardent will be, and ſo much better ſettled, our love of them; and conſequently our union more intimate and fixed in them: anſwerable to which the Schoolmen as well as Myſticall Divines, have found out four degrees of Love divine (*Thom.* 1. 2. *qu.* 28. *a.* 5. *Co.*) *Liquefaction, Fruition, Languor, and Fervour*, which I hold not fit to be here inſiſted upon, as being more admirable than profitable. A more moderne Authour, and more truely and devoutly, reduceth all love of God to theſe three Heads: whereof the firſt cometh

onely through Faith, without gracious imaginations, or ſpirituall Knowledge of God; which is in the leaſt Soule reformed by Faith; and in the loweſt degree of Charity; which is good as ſufficing to ſalvation. The ſecond is that which a Soule feeleth through faith and imagination of Jeſus in his Manhood: which is better than the former, when the Imagination is ſtirred by Grace. For then the ſpirituall Eye is opened in beholding of his Humanitie. The third is Love that a Soule feeleth through ſpirituall ſight of the Godhead, in the Humanity, as it may be ſeen here, is the beſt and moſt worthy, and that is perfect love. This love a Soule feeleth not till it be reformed in feeling: Thus that Authour, in the *Scale of Perfection.*

5. But I eſteem that more uſefull and eaſie diſtinction of Love or Union with God alltogether ſufficient for all purpoſes requiſite to a good Chriſtian: For either we love becauſe by Faith we know and ſee ſpiritually, things lovely or deſireable, as God in his Perfections, and Chriſt in his Mediation active, and paſſive, and the holy Spirit in its operations Divine: Or we love becauſe we finde and feel the power of all theſe in the inward-man, by the ſenſe of the Love of God firſt in ſuch ſort manifeſted unto us. For as Saint *Auſtine*, *Epiſt.* 106. hath it (anſwerable to the grounds laid by Saint *John*, 1 *Epiſt.*

1 *Epiſt.* 4. 19.) *Faith which worketh by love, would not work at all, unleſſe the very Love of God be firſt ſhed abroad in our hearts, by the Holy Spirit, which is given to us.*

SECT. III.

Of the exceſſe of Unitive Love of God, in Extaſies and Raptures, with their abuſes and uſes noted.

1. ALthough the principall deſigne in this Unitive Tractate be not to fill the Brain with gallant Speculations, and gay Notions of Union with God, yet becauſe it ſeemeth neceſſary to a competent underſtanding of the Love, wherewith God doth love us, and of that whereby we love God, to take in the Extent of it, it will not be amiſſe to conſider the doctrine and uſe of Extaſies, and Raptures, too much famed by ſome, and no leſſe defamed by others. For as ſupream Illuminations by Faith and Contemplation ordinarie do receive their Crown and ſummitie by extraordinarie Revelations and Viſions, God may, and doth ſometimes impart to his Servants; ſo may it be that the top of ſpirituall Affections and Love ſeraphicall, may touch the bottome of extraordinary Extaſies and Raptures: which are cer-

tain tranſportations of the Soule above the pitch of common Love, though ſincere, ſound, faithfull, and ſaving. For in trueth, I ſcarce read of any Religion (except we make ſome factions, Religions) in which inſtances of wonderfull nature to this purpoſe, are not found: excepting the Mother-faction of late. For others iſſuing from them, have gloried much of ſuch elevations and tranſportations: And Hiſtories and Relations very credible aſſure us, that of old, amongſt the Heathen, and at this day amongſt the *Mahometans*, certain devout Perſons in their way, receive (after ſome Ceremonies uſed to that end) ſupernaturall impreſſions and Inſpirations extaticall. And why not? Since it is very probable that all Religions tending either remotely or immediately to the worſhip of a Deity, whereby ſome honour, at large and blindly, is given unto the only true God, above what Atheiſts aſcribe to the ſame; and that according to the moſt probable Philoſophie about Spirits, there are divers kinds of them; ſome purer, others impurer; ſome moſt malitious, and miſchievous, others leſſe noxious; that God the moſt Wiſe, juſt, and infinite diſpenſer of all things, and diſpoſer, may give way to Spirits to enter into and cooperate with zealous Perſons in their ſimple, yet intenſe devotion to a Deity, and manage them according to the merits and manner of their Profeſſion;

Profeſſion: So that in very trueth, faithfull and unerring judgement of a ſound Religion cannot be made from ſuch poſſeſſions and tranſportations; but on the contrary rather, that not the reality, but purity and divineneſſe of ſuch Extaſies are to be eſtimated from the reaſonableneſſe, trueth and holineſſe of the Religion profeſſed by ſuch Enthuſiaſts. Onely this may be well granted, that ſuch Perſons by ſuch Enthuſiaſmes, are competently characterized for ſelect Perſons in their Profeſſions, whether Idolatrous, Hereticall, or Orthodox.

2. Or may we not ſay; as there is one Fire neceſſary for the Cook to make his Veſſels boyl over (for Extaſies are certain ebullitions of the ſpirit of a Man,) and another Fire requiſite to the Smith, to temper and faſhion his Mettall, and another to the Founder for his ſervice: ſo ſeverall loves giving ſeverall heats, thoſe ſeverall heats have ſeverall effects upon divers Subjects which they work on. Certainly, though true and modeſt Believers ſhould not live or carrie themſelves ſo towards God, as if they would oblige him to extraordinarie Inſpirations or Motions to be granted them, ſo ſhould the modeſteſt of all demean themſelves in their Religion, as thereby they ſhould be more ſuſceptible of ſupererogated Gifts, or meaſure running over, as the Goſpell ſpeakes,

from God. Of which impartments, I doe verily believe the professours of that Faction, who are Enemies to all prescribed disciplining, shall never be partakers; pretending their Divinity is too spirituall to trouble themselves with such Exercises, and they must goe the neareſt way to Christ, destructive of all bodily reverence, decencie, and due veneration: which consists in select outward formes and fashions distinguishing to the sense, divine from naturall, morall, or civill services, as is most requisite.

3. But as to Extasies, of which we now speak, as they are such which God vouchsafes to cause to the eminently constant and fervent in his service and worship, so may we not argue a certainty of Gods valuing those Vessels he so fills, as more honourable, or holy than some others, from which he with-holds such gifts: though, where he so conferrs them, and they are not deluſions of idle and Evill Spirits imitating divine, no doubt but there is some good degree of holineſſe preceding, not common to all true Believers. For still we must look on them as gifts to profit withall, and not as Graces, whereby men actually have profited. And the profit which succeeds thereupon is rather of others than themselves. For such they are described to be, that in them sometime the reason is taken away from

from them who ſuffer them; and ſometime, their ſenſes. I ſcarce know what to judge of that ſaying of *Antonie* the Great, undoubtedly eminently devout, whatever Moderne Cenſurers may judge, which *Caſſian* in *Collat.* relates, That no man arrives at the perfection of Prayer, who in Prayer underſtands what he ſayes: which poſſibly might give occaſion to moderner Authours to invent ſuch a kinde of Prayer which they call *Supramentall:* that is, ſuch which is above Intelligence: but this I may preſume to ſay; that, if any whoſe Office it is to be the Voice of the People to God in Publique, (who then eſpecially ſhould together with him offer a reaſonable Sacrifice to God) ſhould affect or willfully fall into ſuch extaticall formes of ſpeaking that neither he ſhould underſtand himſelfe, nor ſhould be underſtood by others, he muſt be owing to ſome other Spirit for ſuch his gifts, than that of God.

4. And for privation of Senſes in Extaſies, ſome Inſtances may be given very credible, during ſuch tranſlations of minde: which I dare neither raſhly applaud, nor condemn. But whether this was the caſe of that holy man *Elpidius* of whome the Auncients write, I know not; that he was wont to ſtand whole Nights in Prayer and praiſing God in Pſalmes (not in recitation of

of Creeds and *Ave-Maries*) with ſuch ſtedfaſtneſſe, that being once ſtung with a Scorpion, he changed not his *poſture*. Which might be aſcribed to an holy pertinacie againſt ſenſe, not without ſenſe. But if evill Spirits entring into, and poſſeſſing Veſſells of diſhonour and impious, drown the ſenſes for that time; there is no incredibleneſſe, that the good Spirit of Grace and Peace, may overcome all ſenſations externall. Was it not ſo with Saint *Paul*, when, as we read, 2 *Corinth.* 12. he was wrapt up into the third Heaven, whether in the body or out of the body, he knew not? And 'tis moſt apparent that ſome Epilepticall diſtempers, bereave men both of ſenſe and Reaſon. And it is related to us by *Bodin, Theatr. Naturæ lib.* 4. that in *Germanie*, divers men are wont to caſt themſelves by Witchcraft, into Extaſies in ſuch manner, that for the time, they feel no pain, by blowes, pinchings, or burnings; but returning to their common ſenſes, they preſently feel moſt grievous torments. And this I rehearſe, verily believing that God by his holy Spirit doth elevate ſome men ſo extraordinarily as that they exceed humane order in contemplations and ſenſations heavenly: and that evill Spirits may counterfeit notably the ſame effects in their Servants. And hereupon I leave theſe few Rules to all ſober, faithfull and devout Chriſtians, tending

ing to the diſcerning of Spirits good and evill.

5. Firſt, they who purſue the great meanes ordained of God to arrive at the heighth of the Love of God uniting them to God, and cauſing an acquieſcence and reſt in him: ſo that in effect their reaſons and ſenſes naturall inconſiſting with ſuch perfection, ſhould be loſt in God and in Chriſt, and they live in the world undiſturbed by it; are laudably and ſafely extaticall.

6. Secondly, That they who may have ſurpaſſed others in the exerciſe of Chriſtian Vertues, and the Unitive Way with God, and no wayes aim at ſuch Perfections, or deſire them; as, at the beſt, not making the Soule more good, but more great rather, and not more dear or acceptable to him, which ſhould be every prime Chriſtians ſtudie and endeavour, may have exaltations of this nature: which importunately coveted, may provoke God to deliver them over to deluſions of evill Spirits.

7. Thirdly, Seeing counterfeit Ware comes too often under the countenance and reſemblance of what is pure and paſſing good; the ſoundneſſe of the faith profeſſed by ſuch, is not proved by ſuch exceſſes: but ſuch exceſſes muſt be rather judged by the Law and Teſtimonie of God, as *Iſaiah* ſpeakes Chap. 8. upon which Faith is grounded,

and by which, it is directed. For no otherwiſe true is that deſcription of *Extaſies* given by that auncient Authour called *Dionyſius* the *Areopagite*, That *Extaſies are a wiſdome putting a man beſides himſelfe*, than that ſuſpenſion, or abſorption of naturall knowledge and underſtanding is occaſioned by the dominion of divine *Irradiations* truely ſo called. So that this exceſſe of Light and Love muſt be it ſelfe ſubject to tryall, and that twofold principally: the one taken from the Antecedent; and the other from the Conſequent Circumſtances. For if ſoberneſſe of believing, and divineneſſe of behaving our ſelves lead not to theſe Extaſies, they are ſpurious and dangerous. Again, if ſuch tranſported mindes, thereupon fall into unreaſonable, unjuſt, or ridiculous actions inconſiſtent with the gravitie, and puritie of the divine Preſence there ſuppoſed, it is but reaſonable to ſuſpect, the Scene to be managed by idle Spirits. For Rapts of a Royall ſtamp, are ſuch as *Gerſon* deſcribes, *An experimentall knowledge of God, obtained by a conjunction of ſpirituall affection*: Which Unitive and experimentall knowledge may be had without the diſorder of the naturall underſtanding; and may allſo diſſetle it ſo as to depend, for ſome time, wholly upon Gods ſupportation and tranſportation: and that eſpecially in the eſtimation of the world,

and

and common judgements. For thus was Christ judged to be, *Mark* 3. 21. and that by his own Friends, besides himselfe: and Saint *Paul* allso, by *Festus*, and by some other Believers; as may be gathered from 2 *Corinth.* 5. 13.

SECT. IV.

Of the Union of the Soule with God by Divine Contemplation and Meditation; with some instances of particular Subjects of this latter.

1. WHEN Meditation and Contemplation are distinguished, as sometimes they are; Contemplation may be said to be directed immediately to God, and the fixing of the minde and heart on him; and from, and through him, to cast an eye on the Creatures and the various acts of his Providence, in which he is seen allso with an Evening Light and Knowledge, as he is with a Morning Light (as Saint *Austin* was wont to speak) by that immediate Intuition, which yet properly is to be attained onely in Heaven. But Meditation is the consideration of created things, not so much as they are in themselves, which is the employment of naturall Philosophers, but as they are

are effects of a Divine and ſupernaturall Power and deſigned to the aſſiſtance of duller and weaker Eyes, which are not able to behold the Glorie of God but as men doe the beauty of the Sun, in Water. And yet from hence, aſcent is made to a faithfull and fruitfull apprehenſion of God himſelfe: where the Soule mounted, as was *Peter*, *James* and *John* at the transfiguration of Chriſt, deſireth to abide and have its reſidence for ever.

2. But Grace and Goodneſſe here being in their minoritie, yea and under Tutours and Governours, as the Apoſtle ſpeakes, *Galat.* 4. 2. We are not to take poſſeſſion of the promiſed and expected Inheritance, in this life: But the Methode hereunto is this, which we finde exemplified in *David* ſpeaking thus, *Pſalm* 17. *I will behold thy face in righteouſneſſe here: when I awake I ſhall be ſatisfied with thy likeneſſe.* For as Saint *Paul* alſo ſaith, 1 *Corinth.* 13. 12. 2 *Corinth.* 3. 18. *We all with open face beholding, as in a glaſſe, the glorie of the Lord, are changed as into the ſame Image, from glorie to glorie even as by the Spirit of the Lord:* meaning hereby, that the Spirit of God concurring with the Glaſſe of Gods Creatures, and his revealed Word, gives us a true, but a diſtant and, ſo, dimme repreſentation of God, as through Perſpectives. And theſe to improve to the beſt degree and ad-

advantage, is the great buſineſſe of our preſent ſtate here; as whereby we are dayly wrought to a conformity to the Image of Chriſt and God, defaced in us; and returne unto his likeneſſe, and a liking of him: which two are both Unitive of us to God, and actuall Union with him, according to our preſent capacity. For it is true in Religion what Philoſophie, in her Sphere, teaches: that the Underſtanding is made all things, anſwerable to its Object: the minde of man wonderfully conforming it ſelfe to ſuch things as are brought unto it by the Ear or Eye; and is in a manner figured by them: as we ſee that Water admitting any Body more ſolid than it ſelfe, into it ſelfe, gives way to it and receives the ſhape thereof within it ſelfe: as doth the Air alſo, though not ſo viſibly to our ſenſe. So the minde of man contemplating and conceiving God and Divine matters, is formed or conformed to the ſame, morally; looſing its naturall ſhape and poſture, and propenſities: which is thus expreſſed by Saint *Paul*, *Rom.* 12. 2. *And be not conformed to this world, but be transformed by the renewing of your minde, that ye may prove what is that good, that acceptable and perfect will of God.* For inſtance, a man hearing and taking pleaſure in abſurd, riotous, and obſcene Diſcourſes or Books, (as is in part noted before) is conformed thereunto

unto and corrupted therewith; the Images of things ſo imbibed or impreſſed, being with great difficulty to be removed, and with great facility and promptitude ſtirring up, or, at leaſt, yielding to ſinfull temptations, as occaſion ſhall be offered agreeably. And ſo in mens reading of the Hiſtories of far and unknown Countries, and the ſtrange fruits of the Earth, the motions of the Air, and temper differing from ours, and the unuſuall formes of Beaſts and ſuch like Rarities, doe beget an inclination in the minde to be preſent on the place. Likewiſe Relations of Battles, wiſe Stratagems, Valiant and bold Actions in others, inflame the ſpirit to an imitation. In like manner, he who converſes much with Religion, its ſtrange and preternaturall Notions, the ſublime Speeches, and heroicall Actions of Saints and Martyrs, and eſpecially the admirable deſigne, and Providence of God in Loſt mans Redemption and Reſtitution, perfourmed by Chriſt, cannot chooſe but finde and feel a diſpoſition in himſelfe, anſwering the impreſſions made in his minde of them; where it is not notoriouſly peſter'd with earthly and vitious Habits prepoſſeſſing it; which by the foreſaid preſcriptions of the Purgative Exerciſe, muſt be firſt diſcharged, before any ſuch transformation, as we ſpeake of, can be hoped for. For no man can attain to any ſa-

vourineſſe

vourineſſe or complacencie in any faculty whatever, untill by frequent practice, he becomes a competent Maſter of ſuch Science or Art. So that Saint *Paul* exceeding in theſe Exerciſes himſelfe, and thereupon experimenting the admirable effects of them in the vehement zeal for Gods glorie, ending in Raptures and Viſions Celeſtiall, commends the ſame Methode to his Son *Timothy*, 1 *Epiſt.* 4. 8. in theſe words, *Till I come, give attendance to Reading, to Exhortation, to Doctrine*: which are eaſily applicable to ſuch an attendance, whereupon Chriſt with his bleſſed Spirit, may enter into the Soule to its Illumination, Purgation and Conjunction with him.

5. And though all the Scriptures, being given of God are profitable for Inſtruction and Edification, yet, as the glorie of the Celeſtiall Bodies, differ in degrees; ſo ſome Lights in Gods Word produce both greater light and heat in men, than others doe: Whereupon it is expedient that choice be there made allſo of ſuch as may be more effectuall upon a man: not excluding inferiour points as uſeleſſe, but inſiſting upon ſuch as are more honourable and weighty, and fruitfull to be meditated on.

6. And to give ſome aſſiſtance here, to the weaker, in directions and inſtances of ſubjects proper for Meditation, not intending to limit any ſtrictly to what I here offer; What if we ſhould diſtribute the Great Work of God in reſtoring, and renewing, or recreating the world, brought into ruine and confuſion by the fall of Man, into as many dayes as it pleaſed him to take for creating and forming of the naturall and Viſible world, at the firſt? And thus beginning on Munday, to conſider and meditate on the miſerable Chaos of confuſion into which all the world was reduced by Mans Apoſtacie from, and the ſeverall branches of the ſinne committed thereby againſt God, with the aggravations of guilt pertaining thereunto. And how God entertained within himſelfe, thoughts of reconciliation with Man ſo undone; and to determine or decree the ſame by his Sons becoming Man, and undertaking the great Work of Mediation. If on Tueſday, a man ſhould obſerve ſeriouſly and contemplate of the execution of this Decree, by Covenanting a ſecond time with *Adam* in behalfe of himſelfe and Poſteritie; this true and proper Covenant of Grace, and the foundation thereof in promiſing the Meſſias as a Mediatour and Redeemer; and the exceeding love of God in giving his Onely Son to be Incarnate to that end. Thirdly, If on Wed-

Wedneſday we ſhould meditate, how upon this Day, God created light out of darkneſſe, and the light ſprang up to the Righteous; a Light of Hope and Life, and of help: by which we perfourme all ſpirituall Offices and workes, as we doe our naturall workes, by the light of the Sun, dayly. And if the obſervation be true, and the reaſon of the *Jew* given to the *Gentile* Philoſopher, Why the Sun fails not to ſhine little or much every Wedneſday, *viz.* becauſe it was made on that Day, and ſo ſhining celebrates its own Nativitie; much greater reaſon is there, that we ſhould celebrate the praiſe of Gods mercy ſhining in the face of Jeſus Chriſt to us. If on Thurſday, we ſhould more particularly obſerve the ſeverall Raies of the glorious Body of Grace falling upon us here on earth: and how that he, who hath given his Son thus to us, will, and doth with him give us all things; ſo that the fat and the ſweet and the plentie of the creatures ordained to mans uſe are derived to him by Chriſt: through whome, as he made the Worlds, he adminiſters, and governs, and diſpoſes all things in an admirable order and Harmonie, filling even the naturall mans heart with food and gladneſſe; which ought to appear and utter it ſelfe in outward acts of gratitude and ſervice: riſing up from thence to the valuation more ſerious and high of the ſpirituall Bleſſings,

whereby he ſatisfieth the hungrie and thirſtie Soule after Righteouſneſſe, and the graces of the Goſpell, conducting to the glorie of God. And on Friday, how ample, noble, and patheticall Meditations may be had on the ſufferings and death of Chriſt for the ſins of the whole world, and the ſatisfying of Gods wrath due to man in extremitie, by the tearing of his Fleſh, and the ſhedding his Blood, even to the death of the Croſſe for us: ſo fullfilling all Righteouſneſſe. And how reaſonable, juſt, and righteous a thing it is for all true Chriſtians to ſuffer for him and themſelves all ſuch hardſhips, of Abſtinences, Continences, Selfe-denialls, and bodily puniſhments, to be made like unto Chriſt, and more capable of the fruits and effects of his Interceſſion and Redemption. Sixthly, On Saturday, to conſider the Reſt of Chriſt in the Grave; having finiſhed the ſeverall workes of our Redemption, as God did that Day the workes of Creation, reſting from them: And that we allſo ſhould reſt from ſuch workes of Nature corrupt, which may be called properly Ours; and ſo fit our ſelves to live and die, as that the next Day which we call *Sunday*, we may be fitted for a bleſſed and joyfull Reſurrection; And being then raiſed from the death of ſin unto the life of Righteouſneſſe, we may keep a perpetuall Jubilee of Holineſſe and Hap-

Happineſſe, elevating our mindes in the contemplation of the Power of God, the glorie of Chriſt raiſed from the dead, aſcended up into Heaven, ever to make interceſſion for us, labouring here under ſeverall conflicts, untill we allſo reign together with him. Which future ſtate may well deſerve the beſt and higheſt of our thoughts, as that where the imperfecter union of faith and love we can attain here, ſhall receive its abſolute and moſt perfect conſummation hereafter.

7. But untill that fullneſſe of time, or time of fullneſſe ſhall come, the minde of man is wonderfully helped and exalted by the exerciſe of the contemplation of God in his beautie, and goodneſſe: which is oftentimes very effectuall upon men, for the quietation and fixing of the unſetled minde, in great peace and tranquillitie from the moleſtations of this world: though at the ſame time there be found no ſmall ſollicitude how to preſerve that comfortable ſtate unſhaken, and the purity thereof undefiled: being, with *Peter*, at the glorie of Chriſts Transfiguration, loth to goe down the Mountain where ſuch manifeſtations are made.

8. And the Myſtery of Godlineſſe in this caſe is truely wonderfull; if a man conſiders that not onely the way to this conjunction with God is purification of the Bodie and Soule from earthly uncleanneſſes; but ſuch

Union and Converſe with God doth change the Faces, at leaſt; that is, the outward formes of men not truely fitted or ſanctified to ſuch an end. Hence is a reſolution in ſome meaſure made, of a doubt ſeeming difficult to me: Who perceiving hereticall and ſchiſmaticall, and men of unjuſt lives to make a fair appearance of good outward, and retrenching the more ſcandalous Vices contrary to ſound Piety, could not but wonder how an erroneous faith, and unrighteous and uncharitable demeanours in a Chriſtian courſe ſhould attain to ſo much as a commendable formalitie of Godlineſſe. For ſurely the very appearance of holineſſe, though there ſhould be nothing more in the caſe, is in it ſelfe laudable. The reaſon of all this I take to be, the ſtrange forwardneſſe many ſuch abound with in preſſing, though indirectly into Gods Preſence; affecting mountainous phraſes, and phanſying themſelves intimate with God himſelfe. For as Conſpiratours and Traitours frequenting the Kings Court and Preſence, and obſerving what is perfourmed of ſuch as doe him immediate ſervice, and attend him, can, and doe eaſily and more artificially comport themſelves as prime Subjects; Or (to uſe Saint *Chryſoſtome*'s compariſon) As he that ſhall come into a Drugſters ſhop where Aromaticall Spices are pounded, ſhall, whether he will

will or not, carrie away upon his Clothes, ſome of the fragrancies which are there ſtirring; Or, laſtly, as the Cenſers of *Corah*, *Dathan*, and *Abiram* with their Complices, became holy by being brought, though in a wicked manner, into Gods Preſence and devoted to his ſervice; ſo ill-grounded, and ill-adviſed Devotion to God doth make ſome alteration very laudable in men, reſembling God himſelfe and his holineſſe. So that as ſinceritie of Intention, purity of Affection, and Actions innocent and righteous doe conduce much to ſpirituall mindedneſſe, and contemplation of, and union with God, ſo doe even that prepoſterous way of converſing with God, and preſſing unduly into Gods Preſence, divers times worke ſome good effect outwardly, at leaſt, upon men. And were it not that where Divine Contemplations are orderly performed and faithfully, a reall and ſound improvement of Chriſtian Graces and Vertues was allſo made, and the Soule became not more like unto God ſo viewed and enjoyed, it muſt needs have been an errour in Scholaſticall Divines, to preferre the Contemplative Life, or the Life of *Mary*; before the Practicall, or the Life of *Martha* ſerving Chriſt: reſtraining Contemplation to that way had in this world: which beginning on ſuch low and ſenſible Subjects as are before recited; may riſe to

greater perfection in the more immediate intuition of God himſelfe, and the glorie to be revealed.

SECT. V.

Of the Union we have with God in Prayer habituall and actuall, as the proper matter of Worſhippe.

1. FROM the two-fold Union with God ſpoken of, Contemplation or Knowledge, and Love, proceeds as a neceſſarie conſequence of both, Adoration, which conſiſts in an actuall Devotion; and Conſecration of the whole man unto God, and an *inanition*, or emptying of a mans Soule into the fullneſſe of God, as the ſmaller, as well as greater Rivers fall into the Ocean and looſe themſelves; the Channell through which they run, remaining the ſame, and allwayes in thoſe ſtreames moving. Or when as two intimate Friends of the ſame judgement, and equally affectionate one to another, meeting together, after mutuall embraces, fall into Diſcourſes moſt kinde and pleaſing one with another: So the foreſaid meeting of the Soule with God begets conference and holy Talk with God in Prayer. It was not therefore thought ſufficient by *John* the Baptiſt;

tiſt; to have procured followers of his Doctrine, nor attenders of his Perſon; nor by Chriſt, to have choſen his Apoſtles, who ſhould be allwayes neer him by profeſſion, unleſſe he taught them to pray, *Our Father which art in Heaven*, &c. For Filiation or Adoption, whereby we have God for our Father, ſufficeth not without he be our heavenly Father; and under that notion uſe Invocation of him, and holy Communication with him by the Aſcent of the heart to him in Prayer.

2. And Prayer being of a very comprehenſive nature may be conſidered in its Habit, which is a generall and conſtant diſpoſition of the minde to God, of which ſort we may underſtand Saint *Paul* to ſpeake, 1 *Theſſalonians* 5. 17. *Epheſ.* 6. 18. *Pray allwayes:* and *Pray without ceaſing:* by alienating the Affections from earthly things, and raiſing and continuing the ſame to, and with God. That ſo, when ever God by any tacite ſuggeſtion ſhall ſay to the Soule, *Seek ye my face:* an Anſwer and Act may allwayes be in readineſſe, ſaying, *Thy face Lord will I ſeek.* For actuall Prayer is the exerciſe of that generall diſpoſition men have toward God: and differs no more from that than the Fire covered and the Fire kindled: which latter when it ceaſes, leaves new Coals apt to a repetition of the like flames. And thus

thus aſcending unto God, and for the time abiding with him; we are eſtranged from terreſtriall buſineſſes and cogitations. From which conſideration a tolerable reaſon may be given, why divers praying together, in the concluſion are wont to ſalute one another, as newly met. For this we are wont to doe after a far Journey taken, and a returne: ſo having been as far as Heaven it ſelfe in Prayer, and wholly (as we ought at leaſt) eſtranged from things below, we returning take Acquaintance with our Friends and Brethren: Or perhaps having been ſo united to God, as in ſuch caſes becomes us, the Center of all Chriſtian Charitie whereby we meet alltogether, we teſtifie our Chriſtian Affection thereby encreaſed, with affectionate Salutations outward.

3. But this is perfourmed as well (that is, as really though not ſo edifyingly) in ſingle addreſſes, as in Society; when a man makes known unto God that which would not be ſo proper to have publiſhed to others: of which we may ſpeake by and by. For though, for dayly and common Sacrifice, Gods Houſe and Altar is the moſt convenient place, yet we may obſerve that thoſe extraordinarie Revelations and Viſions reported in Auncient and inferiour Hiſtories, to be made to the eminent Servants of God, have been obtained chiefly in private retirements

ments from the Noiſe and Duſt of the World. *Elias* was ſo viſited by God in the cleft of a Rock, and *Moſes* in the wide Wilderneſſe alone, when God gave him the ſignall of his Preſence by the *Fire in the Buſh*. And *David* counſells to enter into a mans own heart, and commune with that in his Chamber; as an excellent expedient to draw God to a friendly conference with him, an appearance to him, anſwerable to his exigence. Exceeding capable, and many times, ſenſible is the minde ſo erected to God ſeparated from buſineſſes of the world, of the ſweetneſſe of abſtractions of that nature. And the Trances of *Daniel*, *Peter*, and moſt probably of *Paul*, befell them in ſuch retirements without the concurrence of a Congregation, or the Mediation though not Miniſtration of Holy Spirits, which we never read in Scripture to be Interceſſours, in any kinde, to God, in behalfe of the Saints here labouring, but onely Miniſters and Delegates of God to perfourme his pleaſure to ſuch as ſo wait for him, and call upon him. And as for Saints in Heaven, we never ſo much as read in Holy Scripture, that they were ſent at any time by God to miniſter unto his Servants here on Earth, as Angells have been: neither are we directed by the Word of God to have any communication with them viſible, or ſenſible. It muſt needs therefore be

a third Oeconomie of God, as yet unrevealed, beſides that of *Moſes*, or Chriſt, which aſſignes us new intermediate Objects or Vehicles of our Prayers to God, no wayes made known by God; but deviſed by humane ratiocinations, intruding into things not ſeen; and founded on preſumptions not known, nor demonſtrable, but by ſuch inſtances and examples of miraculous Apparitions which may more than ſuffice to turne the ſtomach from ſwallowing them.

4. But preſumption it is, not to goe directly in Scripturall Road preſcribed us, to Allmighty God; but to goe out of it; neither is it modeſty, but rather a double impudence, to alter the courſe of our Devotion to God, in importuning them to ſollicite for us who never gave us the leaſt intimation or encouragement ſo to doe, and in not following the direct Precept given by Chriſt, as our Great Mediatour, and by God himſelfe as our heavenly Lord and Father. Whence doth it appear that God is of more difficult acceſſe ſince the coming of Chriſt than he was before? Or when? and how became the priviledges of Gods faithfull Children under Chriſt inferiour to them under *Moſes*? Did the ſouls of the faithfull then make immediate approaches unto God, and claſpe him, and may we not? or, in trueth, ought we not much rather ſo to doe, as well for the

the glorie of God, ſome of which muſt needs fall ſhort of God, and ſtick to the hands that ſhould ſo offer our worſhip to God, and that whether thoſe holy Spirits will or not,(we failing in the puritie of our intention,and modeſtie and innocencie of our expreſſions ſo applying our ſelves) as allſo for our comfort and ſatisfaction, which muſt needs be more full, the more immediate and ſtrict our conjunction is with God: *our fellowſhip* (as Saint *John* tells us) being *with the Father and the Son:* and that ſurely will bear us out in all immediate approaches to God; but ſcarce allow application to others, which are onely commendable where the bond of civill Charitie in this life, the ground of the exerciſe of ſpirituall Offices to one another, is not diſſolved, as it is when we are ſeparated by Death. So that we can onely in Chriſt, (excluſively) come with that boldneſſe, and acceſſe with confidence by the faith of him, as the Apoſtle ſpeakes, *Epheſ.*3.12. but with ſuſpicions, fears, and doubtings, untill cuſtomarineſſe hath blinded the minde ſo far that it cannot ſee afar off. And then, if it fares with us as it happens to poor Suppliants ſuing to an earthly King ſurrounded with his Guards and Nobles, that they cannot come at his Majeſtie, no wonder; unleſſe it could appear that it was any ones appointed Office, or Office of all, to be Maſters of requeſt to God,on our behalfe.

SECT.

SECT. VI.

Of the defects incident to the Act of Prayer, and their Remedies.

1. AS there are Guards of Princes whoſe Office it is to puſh off with Pikes and Staffs ſuch as would preſſe into their preſence; ſo Evill Spirits are allwayes at hand making it their Office to hinder devout Soules coming to God, by their temptations, and obſtructions: and either by wholly putting us off that we approach not at all; or by pulling us off, engaged; ſo that we ceaſe in ſpirit when we proceede in words and outward appearance; ſo that we may be ſaid to draw nigh unto him with our Lips, while our Hearts are far from him: a thing much diſallowed by God, yet not in all alike. For the ſpirit and minde of Man are naturally fickle, light, vain, various, muſing on many things, and *Dinah*-like gadding abroad to ſee the Daughters of the Land, and viſiting ſtrange Objects, while they ſhould keep home, and minde their Fathers buſineſſe. And of the heart, it may be ſaid, what was ſaid of *Ruben*, *Unſtable as waters thou ſhalt not excell.* For what powerfullneſſe may be expected in that Prayer which is

is prepared for God and deſigned, but falls ſhort of him; as an Arrow ſhot from an unbent or halfe broken Bow. And how unreaſonable as well as unlikely is it, that God ſhould heare us when we ſcarce heare our ſelves? For as when the outward Eye ſeemes to be fixed ſtedfaſtly on an Object, the minde in the mean time carried ſtrongly after another Object, doth not ſee what is before it, many times; ſo though in appearance outward, a man ſeems wholly bent to Godward, yet his heart being drawn off him to private Objects, which it more phanſies, he ſpeaketh in Prayer, not to God but to men or the open Air. And it muſt needs be no ſmall derogation from the greatneſſe of God, to be thus mocked by the world, catching up that by the way which is paſſing towards him: and the Sacrifice maimed or blemiſhed by the fingring of Evill Spirits, which was devoted wholly to God: and at the ſame time that we have warme affections towards the world, to ſet cold Meat before God. So that in this manner ſupinely and ſlothfully to requeſt any thing at Gods hands, muſt needs be a provocation to God to denie us rather than to gratifie us: It is little better than an Idoll which is ſet up in the heart which drawes the current of Devotion to it ſelfe, intended for God: and ſuch God threatens in *Ezechiel* to anſwere by

by himſelfe; but not in Mercie, but in Juſtice. And it was the opinion of an Auncient and devout Scholar in the School of Chriſt; that if God ſhould judge a man for no other thing but his wandring and vain thoughts in praying to him, he were not able to ſtand before him.

2. This in trueth is the Law of Prayer, and this is the end of praying, that we ſhould have, and keep our mindes erected unto God; and to attain this, ſhould be the endeavour of all good Chriſtians: But if not onely God ſhould be ſo extreme to mark what is thus done amiſſe, but man ſhould be ſo rigorous to himſelfe, to judge himſelfe according to his demerits, he might fear and deſpair to undertake this ſacred Dutie. For who can ſay, (on this ſide of Heaven) I am clean from this common Contagion? So vigilant and active is the Devill; ſo fugitive and fickle is mans minde naturally; ſo many Acquaintances hath he in the world that are conſtantly knocking at his Door (as it were) to ſpeak with him a little, even while he is buſie with God himſelfe, that very difficult it is, without great circumſpection and obſtinacie (and to uſe theſe is allſo very difficult) to attend upon the Lord without diſtraction, though but for a ſeaſon. When Complaint was made to an Auncient Holy Man by a Novice in ſevere life,

life, that he was wonderfully infeſted with idle thoughts in praying unto God; he willed him to goe abroad, and gather the Winde into his Lap: But, ſaid he, Father I cannot doe it. No more, ſaid he, canſt thou ſtay thy thoughts at thy pleaſure, from waving and wandering. Which we mention, not for Perſons under pretence of frailty and humane infirmitie, to connive at ſuch failings in themſelves, ſuffering them patiently ſo to rule, without any Cenſure or due ſenſe of ſuch evill. For it is one part of a Chriſtians Militarie Office in this life, to war againſt the Law of his minde thus oppoſing him: and accordingly to arme himſelfe for the Encounter, by theſe, or the like meanes and helps in Prayer.

3. Firſt then, it is neceſſarie he ſhould underſtand what he ſayes to God, and conſequently that the language he uſes at ſuch times ſhould be known to him. For next to, if not alltogether impoſſible it is, that a man ſhould minde that which was never in his minde, as ſtrange Languages are not. And how can the heart be actually united to God in it knowes not what?

4. Secondly, To avoid alienation of minde in Prayer, it is requiſite a man ſhould be well preadviſed of his danger in erring, and thereupon ſtand more upon his watch and guard; and eſpecially not give way toſtrange thoughts, though civill, modeſt, yea religious in ano-

ther kinde. For the experience of divers have found it to be true, and matter of complaint, that at no other time a man ſhall have ſo manie prettie, wittie, and often uſefull cogitations come into his head, as in the time of Prayer. Better contrivances of worldly affairs will be then injected than at other times he could hit of. Somtimes ſome acute and uſefull diſtinction in ſcholaſticall and difficult Points of Divinity. And perhaps a very plauſible notion of praying right, ſhall fall into his minde hindering him from actually praying aright: Theſe and ſuch like are mighty temptations to divert and hold the minde. from its more proper Dutie. But more groſſe and avoidable much are they which are the remains of ſome evill affection or paſſion we generally carrie about us, and onely formally put by for the preſent: which will not be put off ſo, but as rude Fellowes in a Croud or great Concourſe, where civill diſtance is to be obſerved, having heard the word of ſome in Autority, ſaying, *Stand off*, give back for the preſent, and ſuddenly again preſſe forward among their betters: ſo idle, and vain, if not directly evill thoughts being put off for a moment, while we attend Gods ſervice, ſuddenly break their bounds, and moleſt us. Theſe Contingencies (as we may Civilly call them) ought duely to be conſidered,

red, and the minde fortified with great reſolutions againſt the aſſaults ſo made: And be well aſſured againſt the appearance of the uſefullneſſe of ſome cogitations: that whatever is not ſeaſonable (as theſe are not) cannot be reaſonable nor religious: And as for thoſe thoughts which proceed from ſome lurking Vice covered for the preſent, as they are evill at all times, ſo are they of a double guilt, interpoſing in ſacred Actions. And the beſt, no better than golden Apples thrown in our way, by the Envier of all good Actions, to ſtop our direct courſe to Godward.

5. Another proper meanes to conſtancie in the good intended, is, to begin well, and ſet out at firſt with good advice; conſidering with our ſelves, what we doe; whoſe we are; before whome we come; whome we ſerve; and for what we ſo draw nigh unto him; whoſe Majeſtie is incomparable, whoſe ſeat is in Heaven and we upon Earth; and that to trifle with him is to arme him againſt our own Soules; and pull down a Curſe upon our heads inſtead of a Bleſſing. But trifle we doe, when with our mouthes we worſhip him, and our hearts are far from him. But though no man is to allow in himſelfe ſuch deviations, yet where they are involuntarie, rather than affected, a mitigation of their evill may be in ſome degree

expected from the firſt generall, and habituall deſigne of offering an entire Sacrifice to God. A man was by no meanes, to offer any thing to God which was maimed, or imperfect: but if he had choſe an abſolutely perfect Sheep, Lamb, or Heifer to give to God and it happened to fall lame by the way, as it was driving to *Hieruſalem*, I know not whether ſuch were refuſed. A man muſt therefore chooſe and intend the beſt he can, and if in praying it happens againſt his will and deſire, to halt by the way, God may accept the ſame, a man not approving that acceſſorie imperfection.

6. A fourth expedient then may be, the obtaining the Spirit of Prayer. And by the Spirit of Prayer not that preſumptuous giftedneſſe vain men boaſt of, but that ſpirituall Diſpoſition, that habituall Prayer which Saint *Paul* commends to us when he ſaid, *Pray without ceaſing:* not requiring that our Tongue ſhould allwayes be going, but that, as the Prophet ſpeakes, *Iſaiah* 26. 8. *The deſire of our ſoule is to thy Name, and to the remembrance of thee.* And the heart is fixed, the heart is fixed, as *David*'s was, *Pſalm* 57.9. and 108. 1. Upon and from ſuch a generall addiction of the minde to God, doe flow a readineſſe, and regularneſſe in the actuall exerciſe of Prayer towards God, the Mouth ſpeaking, and the minde moving

ving according to the good ſtock treaſured in the heart.

7. Fifthly, Habituall Pietie not alone ſufficing to bear a man up in his Dutie herein, frequent reflexions upon our ſelves is very neceſſary to recover our ſelves faultring or tripping in ſuch caſes. Some hot mettall'd Jades will ſet out too fiercely, but ſoon flagge in travailing; and muſt be ſpurred up and quickened often to perfourm their Journey as they ought, and ſo muſt the fickle fervour of divers which endureth for a time and faileth without freſh excitations and remembrances.

8. And ſixthly, Peradventure care is to be had, that a man be not too anxious or ſollicitous in praying, leſt he ſhould not pray as becometh him; and ſo by the Artifice of the Devill, a man becomes diſtracted in his thoughts, leſt he ſhould be diſtracted. For the minde of man cannot be very intent upon two things at a time, no more than by his will he can ſerve two Maſters at the ſame time. A fault apprehended in a mans ſelfe, ſuddenly condemned, preſently corrected, by applying himſelfe to the true Object, may ſuffice without ſuch a long cenſuring himſelfe, as may hinder rather than farther the action in hand.

9. Laſtly, A certain revenge upon a man, and a conſcience towards God for defrauding him of his due ſervice, and himſelfe of the benefit of Prayer by vain Aberrations, may be uſefull here, which is this: That upon a ſenſe of ſuch ſtrayings in his thoughts in time of Prayer, he puniſhes his Carnall part deſireing to be at liberty, by going over again with that which he once perfourmed ſo negligently: For hereby allſo, having ſo reſolved to doe, he ſhall be revenged of the Tempter; and cauſe him to be leſſe buſie in moleſting him afterward, finding ſuch evill ſucceſſe in his wiles; and ſo good effect of a bad Cauſe.

SECT. VII.

Of the due uſe of Publique and Private Prayer.

1. WHerefore (think we) did God build the ſpacious and beautifull Temple of this World; this Univerſe, which we behold and admire, but to make known the glorie of his Majeſtie, and that it being known by us, ſhould affect us with proportionable zeale to celebrate his Prayſe, all the wayes he hath taught us, and all that we can deviſe; not repugnant to his own pre-

preſcriptions? They therefore that would ſhrink up all Devotions into an Houſe of their own, nay peradventure into their own breſt, and a narrow dark corner of the heart, judging that alltogether ſufficient, doe in a manner, implicitely lay a ſlight upon the Creation of the World by God, as ſuperfluous, ſeeing he might have been as great and glorious in himſelfe without that. But the ſame Spirit, if not Perſon that ſaid, *Pſalm* 119. 11. *Thy Word have I hid in mine heart* —— ſaid allſo *Pſalm* 40. 10. *I have not hid thy righteouſneſſe within my heart, I have declared thy faithfullneſſe and thy ſalvation: I have not concealed thy loving kindeneſſe and thy trueth from the great Congregation:* intimating unto us, that the ſtock of Grace inwardly, muſt not be kept ſo (as it were) under Lock and Key, as not to appear publiquely to the uſe and ſervice of him, to whome, as Money bearing his Image and ſuperſcription, it properly belongeth. The *Houſe of God* ſo called becauſe it is devoted to his ſervice, is undoubtedly the moſt proper place of his Worſhip; that being like the Treaſurie-Chamber of Kings, and great Princes, into which all Duties are to be paid, and out of which, all undue favours are to be diſpenſed. And therefore ſurely, as greater glory is given to God by publique than by private Wor-

ſhip, ſo greater Bleſſings may be from thence expected. And though common Prayers wherein many agree to glorifie God in private places, is to be preferred before ſingle Devotion: the ſame ſervice in Gods Houſe, as more publique and exemplarie, muſt needs be more acceptable than that of private Places. Chriſt ſaid indeed, to confound Hypocrites ſeeking praiſe of men: *When thou prayeſt enter into thy Cloſſet and ſhut thy Door*, &c. never intending to confine men to their Chambers, in praying: but to cut off oſtentation in Prayer; which yet may be avoided in publique Prayers: The Devill therefore envying the glory of God, and the edification of Chriſtians in faith towards God, and Charitie to one another, and a more powerfull acceſſe to God, and a more proſperous ſucceſſe of publique Prayers there offered, muſt needs have a Finger in that ſacrilegious doctrine of detracting from the honour and efficacie of publique Prayers, in matching private with it.

2. They ſay, God is in all places, that he is: They ſay, God dwelleth not in Temples made with hands: They ſay, God can hear us in all places, at home as well as at Church; and in Private as well as in Publique. And in ſaying this and the like, they ſay they know not what. For doth God dwell in Cloſſets or Halls, or Parlours, or Kitchins, and

and doth he not dwell in Temples made with hands? Is it not ſaid expreſſely of the *Temple*, that it is the *place where his Honour dwells*, *Pſalm* 26. 8. *Pſalm* 29. 9. And are not there expreſſe Promiſes fixed there above other places? If it be ſaid, Thoſe things were Jewiſh, Let them tell me, if they were not *Gentile* allſo; if among all Nations civiliz'd and profeſſing Religion, and among all Chriſtians, ſo ſoon as they were able and permitted to have Publique places, they carried not their Sacrifices to them, to be tender'd to God: and ſhall private ſenſes of ignorant perſons in the Scriptures preſumed upon without knowledge or ground, preponderate all theſe? And hereunto (not to repeat here what hath elſewhere been more fully diſcuſſed) we may adde the Mock which is too often put upon God and Religion by this Opinion; ſo that very often God is not worſhipped at all in Private, by divers who plead for ſuch private Worſhip: which is ſecurely paſſed over uncenſur'd, becauſe no man can witneſſe to the contrary. But I may ſay ſafely, no men generally make a greater Conſcience of worſhipping, in their proper ſeaſons, in Private, than they who moſt frequent the Publique worſhip. For Private worſhip was onely intended for an Auxiliarie and ſupplie of what we could not perfourme publiquely: which

which I can ſcarce think God will accept of, when it is grounded upon ſuch a falſe foundation as making Private, equall to Common Prayer joyntly with others; or to ſuch publique Prayer which in Gods Houſe is by private and ſingle Perſons made to God, agreeable to the Primitive practice of Chriſtians, ſo early as they had ſuch places to pray in, and never laid down but where an unluckie, and precipitant zeal againſt a ſcandalous Religion, hurried men forward to divers unwarrantable alterations in Religion, not in one Church, nor one Age received and practiſed.

3. And againſt this, makes nothing, what Saint *Paul* ſaith, 1 *Tim.* 2. 8. *I will that men pray every where, lifting up holy hands:* but teaches how we ſhould pray; where-ever, and when-ever we pray; that is, Lifting up holy hands. And that we ſhould rather pray any where than no where; but not excluding Prerogatives of ſome places above others. They write of *Lombard*, that being reproached by the Devill for praying in an Houſe of Office, (an unſeemly place for ſo holy an Action, as a man may think) he anſwered him; Here, and any where elſe I may pray unto my God: which is moſt true in ſome caſes; but 'tis not true therefore that one place is not better than another to pray in, or that all are alike to God

in

in all respects, saving that of accommodation, for Companie to meet in. But necessitie may consecrate any Place, and affected choice of privacie, when circumstances require publique and open worship, may *desecrate*, or unhallow any Room; making it unfit to serve God, and the worship it selfe unpleasing to God: So that, to me, it is not easie to resolve, whether the moderner way so much applauded by some, of constancie of Family-meetings in Prayers to the keeping the Church vacant, and the Doors shut at all times allmost, but when a man scarce dares stay away, have not robbed God of more glorie and worship than they have given him; the exception lying onely good, where there can be no accesse to the publique Place.

4. But I know not what vitious and very blameable modesty hath possessed so many of late dayes, as to be affraid to be seen, or taken praying: and sundry devout Persons are startled and shrink to be seen unawares at their Prayers in Gods House it selfe; which is the House of Prayer, unlesse when the Bells publish the dutie at hand, and an Assembly is made professedly, and so likewise at their domestick and separate Devotion; as if they were taken in a fault, or some Crime, whereof a man should be ashamed and affraid; some men being more abashed,

baſhed, ſeen to doe well, than others are, taken in an evill Action. This cannot be well thought of by God, whoſe ſervice a man is then engaged in; and cannot but be an infirmitie in men praying. For though a man is not hypocritically and with no better deſigne than to be noted and praiſed by men, to expoſe ſtudiouſly himſelfe to the view of others, while he prayes, he is no leſſe obliged not to forbear what place, and time, and juſt occaſion require at his hands, or otherwiſe may be expedient, becauſe people ſee him. For God ſayes, *Let your light ſo ſhine before men that they may ſee your good works and glorifie your Father which is in Heaven:* and the manifeſtation of our Adoration and ſervice, is likewiſe a manifeſtation of his honour and glorie. And if at length we could recover and bring into Reputation ſuch loſt good Actions as publique Prayer in private Perſons, Religion would be more renowned, and many more than now doe, would allſo fall down, and ſay; *God is in you of a trueth*, and ſo be excited to the ſame good work, or worſhip in uſe.

5. But a known time of Gods Worſhip being aſſigned, a ſound, entire, tryed, approved Sacrifice and reaſonable ſervice of God being appointed, for Confeſſion, Humiliation, Supplications, Petitions, Depreca-

tions,

tions, Interceſſions, Thankſgivings, and Benedictions, as Saint *Paul* directeth, 1 *Tim.* 2. 1. with ſobrietie or good Conſcience; to contemne theſe either ignorantly or preſumptuouſly, and to foiſt in private Inventions ſcarce ſo good as humane, all things conſidered, what amounts this to but a deſpiſing of Chriſt himſelfe, and a provocation of God to caſt the officious zeal of ſuch, as dung upon their own faces? For how can it be ſuppoſed that God ſhould be pleaſed with that Oblation obtruded upon him and others, without Autoritie; which is often put up without Faith, and never with Charitie or Humilitie convenient? But if our Prayers themſelves offend, how ſhould we hope for pardon of our offences by them? That therefore they ſhould have favourable acceſſe to God, is neceſſarie they ſhould be dulie qualified themſelves; and that ſuch as theſe Conditions, here onely to be named, be found in them: 1. That we pray in Faith that God is; and that he is a rewarder of all that call upon him. 2. That we pray in trueth, without any hereticall or erroneous Dogmes, or corrupt Opinions of God, of his Word or holy Worſhip. 3. Praying in puritie of intention; ſeeking, even when our Prayers conſiſt of ſpirituall or temporall benefits to our ſelvles, primarily the glorie and good will of God. 4. In Puritie

ritie or holineſſe of hands; that is, innocencie of life, as *David*, when he ſaid, *I will waſh my hands in innocencie, and ſo will I goe to thine Altar*; or at leaſt, a diſlike of our guilt and contaminations; making them part of our humiliation and ſupplications to God. 5. In Charitie towards others, ſo far as Juſtice and Pietie will permitt. And laſtly, In zeal to Gods ſervice, and to our own Soules in ſo praying (which is that lifting up the Soule, we ſo much ſpeak of here) and leaving it with him to preſerve to his greater ſervice and glorie, and our immortall happineſſe.

SECT. VIII.

Of the ſeverall ſorts of Prayer, viz. *Senſible, Mentall, Supramentall: Extemporarie, Formed and fixed: as allſo, Singing of Pſalmes.*

1. NOw, becauſe there are uſually diſtinguiſhed ſeverall kinds of Prayer to God, as well according to the matter, as manner of putting up our requeſts to him, all concurring in this one thing, that the minde and heart ſhould be thereby united to God and fixed, it will not be amiſſe to glance

glance at the principall in this ſecond order, having touched the former from the Apoſtles words, 1 *Tim.* 2. 1. All which relate to the matter of Prayer, and may be perfourmed in any one of thoſe which great Artiſts have caſt into this threefold Prayer, *viz.* Senſible, Mentall, and Supramentall. Senſible they make that which is common to all Chriſtians praying to God in a vocall, ſenſible manner to themſelves and others. Mentall they would have that called, which is contemplative, and whereby the minde is throughly directed to God, not without affection. For if the Underſtanding onely be erected and directed to God, it can ſcarce deſerve the name of *Prayer to God*, as Philoſophizing about him; therefore it is neceſſarie, that affectionateneſſe and adherence to God by love, which are acts of the will allſo, ſhould be found in all due Prayer: yea in all Treaters of the nature and uſe of Prayer; otherwiſe, acute and learned men may preſcribe better than teach, or affect. A manifeſt Example we have in the two great Chieftains amongſt Schoolmen. *Thomas* the Angelicall, and *Bonaventure* the Seraphicall Doctour, as they call them. Both which have (in their *Opuſcula*) written Treatiſes of the Love of God. In which the former keeping cloſer than in ſuch a Subject is expedient, to Scholaſticall Methods,

thods, and termes of writing, hath left but a dry Monument and insipide to a spirituall Palate, of his gift in that kinde: whereas *Bonaventure* speaking out of the abundance of the heart, and affection, as the Subject required, rather than by the rule of humane disquisitions, hath much more divinely, commendably, and profitably, as to practice, treated thereof. And spirituall Doctrine and devotion towards God seem much to resemble the Notion we generally have of the nature of Spirits in themselves; which (they say) consisteth in not being circumscribed by limits as our Bodies are; but indefinite, and diffusive: very much like to the bodie of the Air in which we are inclosed: which is capable of any figure, but determined to none. In like manner Spirituall Prayer, and the gifts God bestoweth upon the Soule, are not to be limited by the lineaments and parts of humane Methods, which, as it were, fetters the Spirit from expatiating according to its pleasure, which like the Winde, bloweth and breatheth, and leadeth as it listeth; and is in very deed, as Phanatiques terme it, stinted, and obstructed by the Arts of Men modelling their Devotion, and not subject rather to it, and following rather than going before its dictates and impulses. For however I finde many Commentatours ingeniously enough,

nough, and acutely methodizing holy Scripture, and Analyzing it ſo as if it had been the very intent and deſigne of the Holy Spirit therein to ſpeak Logically and methodically, yet could never be ſo really perſwaded: but that holy Men of old ſpeaking and writing as they were moved by the Spirit, contemned all order and Methods, but what naturally aroſe from the bowells of the Subject they treated of, and the occaſion given them: not contradicting or denying liberty to men to forme their matter by outward Methods, as may agree beſt with the learning, retaining, and digeſting what they finde there delivered.

2. And anſwerable to this, the more Mentall a mans Contemplations are, the leſſe methodicall are they wont to be: So that if there be ſuch a thing as may be called properly *Prayer Supramentall*, as Authours ſpeak, it muſt be more ſtrange to Order and Methode than either of the two other degrees of Prayer: and be of the nature of Rapts and Extaſies, of which we have ſpoken. For by ſuch puritie of intention, and ſuch vehemencie of intenſion, and ardour in directing a mans minde and heart to God; and, as it were, delivering up his ſpirit into his hands, the intellectuall facultie may ceaſe: which is that Abſorption ſpoken of allſo: and ſuch, that can be approved onely from the good-

neſſe and Divineneſſe ſo pored on, and with its luſtre confounding them carried away with it. For it is apparent, that Evill Spirits doe in like manner oppreſſe the mindes of the Perſons devoted to them. And therefore as I cannot condemne all ſuch exceſſes mentall, or ſupramentall rather; ſo can I approve them no farther than they are conſonant to the Law, and the Teſtimonie, and the Spirit of the Living Prophets; I mean the Church, truely ſo called, and the peace and Charitie of the ſame. So that as I cannot but think favourably of thoſe extravagant paſſages, and ruleleſſe, while the Authours of them keep the peace of the Church, and known principles of Chriſtianity, innovating nothing in the Faith, but onely in their own ſupramentall Facts, as we may terme them; ſo can I no wayes juſtifie thoſe preſumptuous Spirits, who, not having attained to the true mentall Prayer, dare obtrude their vocall and ſenſible Prayer upon the ſpirits of an whole Congregation, and that without any good Autority ſo to doe.

3. After the extraordinary gift of unprepared Prayer ceaſed in the Church of God, together with unprepared preaching of the Goſpell, it lay upon the Governours of the Church to ſupplie that defect in the beſt manner they could, by compoſing and preſcribing

ſcribing formes for Publique Worſhip: leſt any ſcandall or indecencie ſhould diſaffect ſoberer, and more prudent Chriſtians. And when the Biſhop preſiding in the Church committed any part of his wide charge to his Presbyter, we never finde that he departed in the Publique Worſhip from what was in uſe in the Mother-Church, either as to matter or forme. Nay, the principall Paſtour of any Dioceſe never was himſelfe ſo imperious over his Flock, as vain men of late dayes, to offer a new and unknown Office to Believers every day; or to God, as more ſpirituall, or acceptable to him: but aymed at nothing more than a Common, plain, well-known, well-approved and conſtant forme of ſound words, to which all intelligent Chriſtians might ſafely and cheerfully give their concurrence, and ſett to their Seal of *Amen*. And to denie liberty to Miniſters to offer the Will-worſhip of their own inventions in Publique, was never lookt upon (as they ſay) as *Lycurgus* like to cut up all the Vines in the Country, leſt men ſhould be drunk, but rather cutting down the wild Vines, whoſe fruit is ungratefull to judicious Palates, and pernicious to the community of Chriſtians. Wherein the gift of Prayer conſiſteth, we have touched before: but ſure we are, it conſiſteth not in the volubility of the Tongue,

readineſſe of Invention, fluencie of Speech, choice of Divine Phraſes, but in the grace of Prayer, which the ſame men unhappily would diſtinguiſh from the Gift; which is a certain pure intention, and fervent intenſion of Spirit lifted up to God, which may conſiſt with a Prayer uſed ten thouſand times. Not but that it is very lawfull, uſefull, and allmoſt neceſſary in ſome caſes, to utter the fullneſſe of the minde by unprepared words in private Addreſſes; but to lay the weight and worth of a Prayer upon the wording of it, is a foul abſurdity: When ſudden, ſurprizing, and extraordinary occaſions are offer'd, to blame is that man who will not ſtrive to uſe proportionable Addreſſes to God, neither ſtaying for a Book, nor the licence of his Ordinary. But plying his heart while it is hot and full, the beſt manner he can, for his eaſe and comfort.

4. And not onely in ſuch extraordinary caſes as may even extort an Ejaculation ſutable; but out of that common Habit of grace, a man may have attained unto by Chriſtian diligence, it is moſt reaſonable and pious, he ſhould lift up his minde frequently unto God in divine Contemplation, Admiration of his Power, and Wiſdome, thankfullneſſe for deliverances and benefits beſtowed, imploration of his mercie and pardon

don for dayly Treſpaſſes he is liable to, and exerciſing that Communion that every Good Chriſtian ſhould have with God; and all this not onely in uſuall and conſtant Phraſes and Formes, (though that be commendable) but as the Spirit ſhall give him utterance. All which notwithſtanding ought to be regulated by the rule of Chriſtian modeſtie, juſtice, and Charitie, ſo as not to indulge to private ſatisfactions herein, to the prejudice of others; nor to phanſie ſuch an Edification to himſelfe which ſhould tend to the diſſipation of the Church of God; that Rule of Saint *Paul* binding inceſſantly ſuch as otherwiſe would be boundleſſe, *Let no man ſeek his own, but every man anothers wealth*, 1 Corinth. 10. 24. meaning rather ſpirituall, than temporall wellfare. And again, the ſame Apoſtle, 1 *Corinth.* 14. 12. adviſeth, *For as much as ye are zealous of ſpirituall gifts, ſeek that ye may excell to the edification of the Church:* which whoſoever violateth by private affectations in Religion, may be ſaid to indulge rather to his own carnall humour, how divine ſoever it may appear to weaker judgements, than to the edification of himſelfe or others. For as he that ſings with the Congregation ought to lay aſide his private Tunes, though poſſibly far more excellent than that which is ſet for all to follow, ſo muſt the ſingular Devotion of a

higher ſtrain than ordinarie, complie with the meaner, to avoid ſcandall and confuſion: as that which may better agree with the whole Bodie, than ſublimer ſtrains or Tunes. And this is the Caſe of that plain and eaſie recitative way of uſing the Pſalmes in our Church, which requires a cheerfull Spirit, without difficulty or tediouſneſſe of modulating the Voice, which for that reaſon might have been preferred before the more Artificiall and hard, of private mens Invention, had it not pleaſed men of deſigne, and unquiet Spirits, to bring it into diſgrace, for no other faults but which are found to be more notorious in that they have introduced in its ſtead. From which frowardneſſe of Spirit and ſuperſtitious admiration of ſome mens perſons, to the injurious uſage of others, God deliver them, and this Church, and from the effects of ſuch diſtempers.

SECT.

SECT. IX.

Of the Union and Communion with God in the Holy Eucharist or Lords Supper: to which certain Instructions are premised.

1. IT is the opinion of Learned Doctours, that all Orders and degrees Ecclesiasticall are given with designe to Consecrate the Eucharist of the Bodie and Blood of Christ; which may well be call'd in question: but that the Sacrament of the Eucharist is the summitie of the practicall Mysteries left us, and ordained by Christ for our edification, and straitest Union with him, is not to be denied, after such grounds given us thereof in Scripture, and assurances thereof from the unisone consent of the Learned and holy Fathers of the Church, in all Ages; Our own Liturgie teaching us, that if with a penitent heart, and lively Faith we receive that holy Sacrament, we spiritually eat the flesh of Christ, and drink his Blood; we dwell in Christ, and Christ in us; we are one with Christ, and Christ with us: And afterward, that hereby we evermore dwell in him, and he in us. It must necessarily be therefore, that an intimate Union

is hereby wrought between Chriſt and the faithfull Soule, highly to be valued, earneſtly to be ſought after, and diligently and zealouſly to be laboured for: as that true Bread which came down from Heaven, excelling infinitely the *Mannah* which came down from Heaven: that Bread, which periſheth not, but laſteth and leadeth unto Eternall Life; as Chriſt himſelfe (*John 6.*) teſtifieth.

2. But leaving to others the accurate explication of the Majeſtie of this Myſterie, and not much employing our ſelves in the opening this Treaſurie of Grace and Mercie, we ſhall confine our ſelves to the more practicall conſideration, (and that briefly) of the right uſe of that which is ſo effectuall to the more ſtrict, full, and perfect Union with God. And to this end, we ſhall here firſt deliver certain fundamentall, or at leaſt very profitable Documents to be received and obſerved by fruitfull Communicants.

2. Firſt then, it muſt be noted, that the things themſelves of which the Euchariſt conſiſteth, naturally tend no more to ſuch ſublime ends and effects, than any other things; howbeit ſeverall Analogies are, by the ingenious pietie of men alledged to declare the ſutableneſſe of the Elements to ſuch ends, not to be deſpiſed: but this muſt in the mean time, be acknowledged, that it was both

both in the Liberty and Power of Chriſt to have choſen what other things he pleaſed, to have annexed his Graces unto, had it ſo pleaſed him.

3. Secondly, That the two Elements, (for ſo are they called, not according to ſtrict ſignification, whereby there are ſaid to be four Elements in Nature, but onely as they concurre to make the Sacramentall Bodie, as they doe conſtitute the naturall bodies) are the Bread and Wine, which were in moſt common uſe in the Country where Chriſt did celebrate his laſt Supper; without any ſpeciall and preciſe Obligation of Chriſtians to the very ſame matter in all points and circumſtances; for we know not infallibly, whether the Bread was purely of one kinde of Grain, and that of Wheat, or whether there were, (as there poſſibly might be) ſome mixture in that bodie: as it is held there was in the other, the Wine. For queſtionleſſe Chriſt was not anxious himſelfe about that Point, neither ought we; but onely to follow and imitate him as neer as we can, by honeſt and ordinarie endeavours.

4. Thirdly, It is to be conſidered, that whatever Treaſure of Grace and Mercie is ſaid and believed to be contained in the Euchariſt by Gods dignifying and ſpeciall repleniſhing of them with them, are not ſaid ſo

ſo neceſſarily to flow from thence that every one ſhould partake of them, who are partakers of the outward Formes. Neither are they as Pipes or Conduits which run alike to all men, that come to them, and catch what they lett fall: but as by Gods extraordinarie Power and Goodneſſe they have this ſtore of benefits given unto them, and not of themſelves; ſo, by the ſame Providence, and Wiſdome of God, are they there diſpenſed, as it ſeems good unto him. And it ſeems good to him to proportion the benefits of them agreeable to the capacitie of the receiver. I ſay, Capacitie, and not Merits, which ſhould demand, in juſtice, what is there contained: but the Condition is there, as the Pſalmiſt hath, *Open thy mouth wide and I will fill it:* deſire earneſtly, and prepare thy ſelfe dulie, and plentie of Bleſſings will by vertue of Gods Promiſe, redound to thee: which Benefits we ſhall hereafter touch.

5. Fourthly, The manner of receiving Chriſt with the Bleſſings he neceſſarily brings with him in this Sacrament, is ſomewhat differing in outward forme, from that we receive him in by his Holy Word, made known to us, and by Baptiſme, wherein we are regenerate and incorporate into the Body of Chriſt, and that by Faith too, as in the Euchariſt; but agrees in the Inward. For the

the visible Instruments of receiving Christ are much different: the Bread and Wine representing Christ to the Eye; as the Word of God, to the Ear: And the Word of God taught and believed initiates us by Illumination, and Revelation of the Minde and Will of God, not attainable in a saving manner, but by that. The Sacrament of Baptisme carries us on from thence to Purgation, For hereby are we cleansed from all our sins. The Sacrament of the Eucharist perfects and crowns all these. For as much as all other gifts and graces, upon which we are built, and in which we stand before God, are by this one revived, quickened, encreased and strengthened. But we doe not receive a new doctrine of Faith, nor another kinde of Grace of Faith; nor another Spirit, nor another Christ, nor another spirituall life in Christ, but the same in substance all, with new advantages.

6. Fifthly, The outward Symboles or Elements of Bread and Wine called *the Body and Blood of Christ*, because they both represent and exhibite them to the duly disposed Soule, are not after Consecration, Christ himselfe, any more than they were before: For it is one thing to say what those sensible Objects are, which we call *the Sacrament* (though the Sacrament properly so taken, consisteth equally of the word *Sanctifying*,

ſtifying, and the Elements ſanctified by it) and another, to ſay what we receive in the Sacrament, which is really Chriſt. And therefore they are idle words and calumnies which men give out, that we receive not really Chriſt, or that we believe not that Chriſt is in the Sacrament, becauſe we believe not that he is the very Sacrament it ſelfe: or that Bread and Wine are not preſent in the Sacrament.

7. Sixthly, Whatever is viſible, tractable, taſteable in the Euchariſt is not Chriſt: And if we muſt not believe our eyes, and the eyes of all men aſſuring us that to be Bread and Wine which we behold to be ſo, then may we not believe our eares; ſo that if Chriſt ſhould tell us that it was his Bodie, we may as reaſonably denie that he doth ſay what in trueth he doth ſay: For the Eye is a leſſe fallible ſenſe than the Ear, as Philoſophers agree. And whereas it is ſaid; We cannot ſee ſubſtances themſelves, but onely Accidents, it matters not whether that Opinion be true or falſe, being we ſee as much of thoſe bodies, and their ſubſtances, as of any ſubſtance in the world, and no more is needfull.

8. Seventhly, The ſacred Symboles are called *the Bodie and Blood of Chriſt*, becauſe we ſhould underſtand the dignity and efficacie, and ſtrait conjunction between them and Chriſt; and

and Chriſt and us, who thereby receive him as our Food.

9. Laſtly, The meanes whereby we ſo receive Chriſt in this Bleſſed Sacrament, is Faith; as is truely and generally ſaid, but not alltogether as ſome may underſtand and conceive. For Faith, as in our Sanctification, ſo in our Juſtification doth work; and no otherwiſe, as is obſerved before; and no otherwiſe doth it make us worthie, and happie Communicants. For it layes the foundation of all our Religion, and becoming lively by love and Charitie, gives life to all our ſpirituall performances; and, conſequently, renders them effectuall to us. So that we muſt believe firſt according to the true Catholique Faith in generall; then ſpecially, the nature, ends and uſes of this Sacrament: Laſtly, we muſt have a comfortable perſwaſion of the goodneſſe of God in accepting us in the Sacrament, and his diſpenſations towards us; but there muſt allſo be joyned herewith, 1. Diſcerning the Lords Body, and that not to be it properly which we ſee: but that which is inviſible, and ſpiritually taken; 2. That we judge our ſelves by examination and humiliation of our ſelves, that by raſhneſſe of approach, we be not condemned of the Lord. 3. Invocation of Gods mercie for paſt ſins, and of his aſſiſting Grace for preventing the like future failings and falls,

as

as we have been formerly ſubject to. 4. To have no malice nor notorious hatred in our hearts, but Charitie to all men, eſpecially towards them with whome we communicate. 5. That we be void of all purpoſe or deſigne of committing over again any of thoſe ſinnes which we finde in our ſelves upon due enquiry and examination, but rather have a ſincere, (how weak ſoever it may be) deſire and purpoſe of living more agreeably to Gods holy Will in all things. 6. That we have a good hope through Gods Grace (which ſome miſcall Faith), that we ſhall live according to our Vow in Baptiſme, of old made, and there renewed, and ratified: and that this hope begets a care and conſcience of our wayes hereafter, leſt we by relapſing into former errours diſſolve that happie Union and conjunction obtained in this Bleſſed Sacrament, *with the Father and the Son.*

SECT.

SECT. X.

Of the Difficulties and dangers in receiving the Holie Communion, which are here diſcuſſed.

1. WE are told in the Office of our Church for the celebration of the Communion, "*That* as the benefits are great, "if with a true penitent heart and a lively "Faith, we receive that Holy Sacrament, "ſo is the danger great if we receive the "ſame unworthily; for then are we guiltie "of the body and blood of our Saviour "Chriſt, we eat and drink our own damna-"tion, not conſidering the Lords Body: we "kindle Gods wrath againſt us: we pro-"voke him to plague us with divers Diſ-"eaſes, and ſundry kindes *of Death.* All which ſeems to be drawn from the words of Saint *Paul*, 1 *Corin.* 11. *ver.* 27. *Whoſoever ſhall eat this Bread, and drink this Cup unworthily, ſhall be guilty of the body and blood of the Lord.* And *ver.* 29. *He that eateth and drinketh unworthily, eateth and drinketh damnation to himſelfe: not diſcerning the Lords Bodie:* which Speeches it behoveth ſtraitly to underſtand aright, leſt by violence

lence uſed in wreſting them to too favourable a ſenſe, we occaſion the profanation of thoſe Holy Myſteries by rudeneſſe and preſumption of unbelieving and impenitent comers unto it; or we ſo ſtraiten the way to Gods holy Table, that Believers, (and they none of the worſt rank) ſhould be diſheartened, and diſcouraged from approaching to it. The genuine ſenſe therefore and importance of thoſe Sayings, are faithfully to be unfolded, for the better informing of the Judgement, and directing and ſatisfying the Conſcience of the cordiall Chriſtian and ſincere. For it is moſt certain, upon too frequent experience, that an horrible abuſe is made of the opinion of the Holineſſe of the Sacrament and Doctrine of Saint *Paul*, and allſo of the Church even now recited; and that by worldly and looſe men, who believing in groſſe the ſacredneſſe of the Communion, alledge that for a ſufficient cauſe to excuſe themſelves from receiving of it, when (God knowes) they have little apprehenſion either of the Holineſſe of that, or their unholineſſe or unfitneſſe; pretending more ſcrupulouſneſſe and warineſſe than others, and than the Word of God requires abſolutely at their hands: though it is granted, that divers finde themſelves ſo entangled between the conſciouſneſſe of their own unworthineſſe, and perſwaſion of the worthineſſe of

of that, that they are unwillingly obſtructed in drawing nigh thus unto Chriſt ſo mercifully offered to them. For whoſe ſake I have prepared theſe following inſtructions, leaving others to be condemned for their falſeneſſe, and hypocriſie in ſacred things, by their own conſciences, and that very judgement, which is pretended to be feared in ſo abſtaining.

2. Firſt then, It is to be granted and ſuppoſed by all ingenuous as well as pious Chriſtians, that it is in it ſelfe incredible, and a great injurie done to the wiſdome and goodneſſe of Chriſt inſtituting this holy Sacrament. to imagine that he ſhould ſo mock the greateſt number of true, though weak Believers, as to ordain ſuch a Sacrament, and to ſuch great ends, and propound ſo great benefits, and leave ſo many gracious and kinde invitations and exhortations to come to him there preſent and in readineſſe to ſatisfie the hungrie Soule with goodneſſe, and to feaſt him with the fat and ſweet of his own Table; and yet withall, cloth that precious Ordinance with ſo many ſevere circumſtances, and clogge it with ſo many dangerous, difficult, and heavie Conditions, as very few ſhould dare to come at it, or be the better for it.

3. Secondly, There is to be obſerved a very great difference between Worthy Communicating, and due or Fit communicating; and that both theſe are vulgarly and Fallacioufly contained in that one word, *Worthie*, which hath a double ſenſe. For he properly is ſaid to be worthy, who is equall in qualifications of Vertue and Graces, to the worth and merits of that holy Sacrament; and in this acceptation, no man may be ſaid to be worthy, no not the beſt prepared, and holieſt man. Another ſenſe of Worthineſſe is that we call'd *Fitneſſe*, whereby, how unworthy ſoever a Soule may be of that Sacrament, he may be reputed worthy, and come acceptably and fruitfully: and ſo, that willfully in ſuch caſes, to abſent himſelfe may turne to his own perdition more than his coming. For excepting ſome monſtrous and notorious evills into which a man may fall, and that when the Communion is inſtant, ſo that no competent time nor meanes remain to diſcharge his part in due preparation, (though ſudden accidents of that nature may admitt of ſudden remorſe, and intenſe Repentance, when time is denied of more full and thorow humiliation) then perhaps ſuch excuſes may be tolerable, as unpreparedneſſe: but when men have timely advice of ſuch enſuing Solemnitie, and have no unavoidable impediments, but wilfully, and neceſſarily

ceſſarily involve themſelves in matters inconſiſtent with it, and ſo abſent themſelves, neglecting that competent preparation required, then doe they ſhun the Curſe of communicating unworthily, and fall into the condemnation of not preparing themſelves, and contempt of ſuch meanes of Salvation; as he under the Law that refuſed to purge his Houſe of Leaven, and purifie himſelfe to eat the Paſſe-over.

4. For in this one Evill, many more are contained, ſuch as are fruſtrating Gods invitation to Grace and Mercy: a great provocation of men who are of the ſame nature with our ſelves, though greater in Power and Honour. A bereaving our ſelves of the benefits there tendered: and an hazarding of the loſſe of the fruits of all other meanes ordained by God to our Salvation. For God requires that we *ſhould put on the whole Armour of God*, Epheſ. 6. 11, 13. And Saint *Paul* likewiſe, *Coloſſ.* 4. 12. exhorteth to ſtand perfect and compleat in all the will of God. And Saint *James* aſſures us, *Whoſoever ſhall keep the whole Law, and yet offend in one point, he ſhall be guilty of all*, James 2. 10. inſinuating ſufficiently unto us, that the willfull neglect of one ſuch materiall Dutie, and violating one ſo ſoveraign Ordinance as this, doth injury to all; and provokes God to withdraw his Bleſſing upon thoſe other Ordinances we are content to admitt of.

For he that contemns him in one, contemns the Authour of all: and ſo cannot reaſonably expect any benefit from Sermons, or from Publique, or private ſervice of God. For no man muſt truſt to his making compenſation to God one way, having wronged him in another, where both may be performed. And experience teacheth this to be true, that none are generally more rare and remiſſe in the other parts of Gods Worſhip, than they who are careleſſe in this.

3. A manifold Scandall is offered to Fellow Chriſtians; who, upon obſerving the neglect of ſome in this point, entertain ſuppoſitions of the little uſe of it; and conſequently, that the offence in omitting the ſame is very inconſiderable, and light; paſſing it over accordingly: or perhaps, that receiving that Sacrament belongs chiefly to the Greater, or better ſort, and ſuch as are more at leiſure than are they, and not to poor, obſcure, and buſie perſons, as they are. Furthermore, a Scandall is hereby given to the Brethren of the ſame Faith and profeſſion, as if a Member of the Church were fallen away from them, and found ſome evill in the Actions ſacred. For God doth not onely require at our hands that we ſhould truely believe and become lively Members of Chriſts myſticall Body, and inviſible; but allſo, Viſible; and not onely ſo, but that

that ſo far as lies in us, we ſhould be viſible members allſo of that Body Viſible, and that we ſhould declare the ſame, and doe nothing to give ground or occaſion to believe otherwiſe of us: which muſt neceſſarily be, if we forbear ſuch neceſſary and ſolemn proofs, and indications as this is, even the Greateſt of all: and that, which, as it is Unitive of us to Chriſt, ſo is it very effectuall to produce and preſerve that bond of Charitie, which Chriſt commands to be kept up amongſt Brethren in Chriſt.

3. Thirdly, The main pretence and Apologie of abſtaining from the Communion taken from its Sacredneſſe, and formidableneſſe are grounded upon the foreſaid words of Saint *Paul*, which therefore to give a faithfull and proper ſenſe of, will be very expedient: which we may attain to two wayes chiefly. Firſt, by rightly underſtanding the occaſion given him to write ſo ſeverely; above others. For we finde nothing of the like charge given by Chriſt to his Diſciples, at the firſt Inſtitution of it; all which came with no other preparation to it, than was Legall, or Leviticall. Neither have we in holy Writ any thing afterward, except the words of Saint *Paul*, about it; who upon groſſe corruptions and ſcandalous, invading openly that holy Sacrament, opportunely beſtirs himſelfe for the vindication of it

from ſuch abuſes; brings them back to the firſt inſtitution of Chriſt; which was that they ſhould underſtand, that to eat this as their own Supper, was to profane it: For Chriſt at that time had two Suppers, One Moſaicall, which though it had ſacred Rites belonging to it, did ſerve to the uſe of the naturall Body, and was to imprint in their memories a ſenſe of their deliverance from ſlaughter, with the Firſt-born in *Egypt*, and from bondage there allſo. The other was Evangelicall, not given in ſuch quantitie as the other, to nouriſh the Bodie, but ceremoniouſly rather, in ſuch ſort as might give the receiver certain information, and proportionable affection of the Paſſion and death of Chriſt, whoſe Bodie was broken, and Blood ſhed for the ſinnes of the whole World, much more of true Believers. Which, if they who received thoſe Elements, did not conſider of, ſo as in them to diſcern the Lords Bodie thereby ſignified, and his Paſſion thereby called to remembrance, and received by the faithfull to their edification in faith and love and comfort, but prophanely ventured to take it as common bread; yea to come to it firſt ſtuffed full with their own riotous Suppers, and drunk with exceſſe of Wine, before; all the world would judge and condemne them for ſo doing; and more eſpecially would God be avenged of

of them, for ſuch affront put upon him, and thoſe divine Myſteries of his ordaining, and that by ſudden Deaths, or grievous Sickneſſes and weakneſſes upon their bodies, beſides the evill upon their Soules. Others forbearing to eat and drink at home in their Houſes, kept their ſtomachs for the good Cheer they were wont to make, and plentifully to take in Gods Houſe, or the place, and at the time they ſhould have ſoberly, modeſtly, and devoutly partaken of theſe great Myſteries: which worthily ſo incenſed the Apoſtle, as to demand if they had not Houſes of their own to eat and to drink in, but muſt come into the publique place of Worſhip, the Houſe of God, and there gluttonize and revell, not conſidering nor diſcerning the Lords Body; to the ſhame of themſelves and Religion. And that this is the moſt plain and naturall ſenſe of that whole paſſage of the Apoſtle, will clearly appear to every attentive and judicious Reader taking in the Context. And this St. *Chryſoſtome*, than whome none of his time, magnifies more the Myſteries of the Euchariſt, doth agree to, in a ſecond Homilie he hath upon the Paſſeover, *Tom.* 5. *pag.* 921. telling us, that thoſe Chriſtians ſo reprehended by St. *Paul*, turned the Holy Euchariſt into coſtly junketting, taking occaſion from that to eat and drink to exceſſe.

4. And that this was the opinion of the Primitive Christians, before *Chrysostome*'s days, that the formidableneſſe of the Euchariſt was not ſuch, but it might be approached unto upon lower and eaſier termes than are taught by ſome Perſons, appeareth from the dayly Communion in uſe amongſt them, which could not conſiſt with that dayly, ſolemn, and exact preparation judged now adays indiſpenſably neceſſary. All which I here ſpeak, to make good what I ſaid of a two-fold worthineſs and unworthineſs in receiving the Lords Supper; the one, which indeed brings damnation with it by contrarie Qualities in a Receiver, to that Ordinance: ſuch as the *Corinthians* were guiltie of, ſo reproved by Saint *Paul*: And another of negative unworthineſſe, which may be direct infidelity; which makes men wholly uncapable of that Sacrament, which ſuppoſes Baptiſme and Faith anſwerable: or a diſproportionable Faith, and knowledge, and repentance, and other qualifications very well becoming that; which yet doth not make any man abſolutely uncapable of it, or the thing damnable to him; provided that he comes with ſome ſound and good degree of preparation, though ſmall and weak; having a pure intention: ſuch as theſe may run the hazard of their Soules in affected abſtaining, as well as in ſcandalous receiving that Holy Supper. For were it

ſo,

ſo, that we were ſo pure and clear of ſin about us, and ſo perfect as ſome require to a due preparation, we need not come to the Lords Supper at all.

5. Fourthly, It is a common Allegation againſt Communicating, that there is a difference between them and their Neighbours; and thereupon they hold themſelves ſufficiently exempted from that Holy Sacrament. But this declining the Euchariſt may no leſſe tend to our condemnation than ſo coming. For men ought to uſe all fair and ordinarie meanes for reconciliation, which willfully neglected makes them unfit to pray as well as to communicate. But if they have us'd their Chriſtian endeavours to live in peace and Charitie, and actually doe what is juſt and reaſonable to all men, and their endeavours are fruſtrated by the peeviſhneſſe, obſtinacie, and ill minde of others, men are not thereby uncapable of thoſe Myſteries; another man having no power over my Soule to render it unworthy of them, nor to prejudice another in his Rights towards God.

SECT.

SECT. XI.

Other Impediments and ſcruples obſerved againſt Communicating, eſpecially frequently, with proper Remedies.

1. MY *Son*, ſaith the wiſe Man, *Eccleſiaſticus* 2. 1. *if thou come to ſerve the Lord, prepare thy Soule for temptation:* So that they who, out of a good conſcience draw nigh unto God, doe not come to a ſtate of tranquillity or ſecuritie from troubles and diſquietings either outward or inward; ſpirituall or worldly, but to protection and preſervation under ſuch conflicts as happen to them. For he that is not taken into the militarie Service of his Prince, lives more at eaſe than he that ſerves under him in his Wars. The Church of Chriſt it ſelfe is Militant; and therefore if we be ſound and true members of that Bodie, ſo muſt we alſo be excerciſed with the like wars, and make it our buſineſſe to fullfill the Office we bear: according to the counſell and exhortation of Saint *Paul*, 2 *Tim.* 2. 3, 4. *Thou therefore endure hardneſſe as a good Souldier of Jeſus Chriſt. No man that warreth entangleth himſelfe with the affairs of this life, that*

that he may pleaſe him who hath choſen him to be a Souldier. And it was the obſervation of that Auncient and holy Woman *Syncletica,* that by how much a Chriſtian Souldier profited in holineſſe, by ſo much ſtronger were his Adverſaries which oppoſed him. (*Apophtheg. Syncletic.*) And how much greater care a true Chriſtian taketh in keeping a good conſcience void of offence towards God and towards man, as did Saint *Paul,* by ſo much are multiplied his fears and ſcruples, and ſenſe of offence within himſelfe: as in the ordering of the outward man; none take cold oftener than they who are more carefull than ordinarie to keep themſelves warme. Upon which Subject of temptations in its latitude, becauſe I cannot ſpeak here, I confine my ſelfe to thoſe proper to our Subject of due communicating, which are not few, but yet but few I ſhall here conſider, and thoſe the moſt common.

2. One generall Remedie againſt this may be that of *Luther*: who, upon due eſteem had of the holineſſe of the Lords Supper, and the danger of unworthie communicating, was ſo infeſted with temptations of the Devill, that he could never reſt in quiet for them, untill he abruptly and boldly brake through them all, by bidding defiance in a blunt and ſlovenly manner to him, (which was no new thing with him) and ſo ſhaking off

off ſuch ſcruples, went about the work without preſumption ſtill, or unprofitable delaies. For unleſſe a man with humble courage, ſometimes applies himſelfe to that work, he ſhall like ſuch Children, who at the leaſt croſſe, put their Fingers in their Eyes, ſpend his time in lamenting and bewailing himſelfe without that confidence in God becoming him, and dutie towards him and himſelfe. For, as I remember the compariſon of an Auncient Aſcetique or Secluſe to be, that as in Onions taking off one Coat ſpherically, there will preſently appear another: ſo in temptations, one being withſtood, overcome, and removed, another ariſes to be taken off alſo: ſo that temptations become a diſeaſe in ſome, and therefore rather to be oppoſed than humour'd. Which is not to be applied to them whoſe ſcruples are weighty, or very moleſting; and ought to be made known to the Phyſician of the Soule, whoſe Office it is to applie Remedies thereunto. And eſpecially in the caſe of the Holy Communion; as by the practice of the holy Catholique Church we are directed, and particularly by our own, in the Exhortation appointed at the giving warning to the People of a Communion at hand.

3. More

3. More particularly, Cares of the world, and Croſſes in the world are commonly alledged as juſtifiable impediments of coming to the Holy Table: which ſometimes is quite otherwiſe, and ſhould be an argument inducing us to flee to thoſe powerfull meanes of lightening our burden, and maſtering thoſe temptations which threaten our greater diſquiet and miſchief. For if coming to Chriſt in the ordinarie way of Faith, and truſt in God, be of that efficacie which Chriſt promiſes, inviting to come unto him, all that are wearie and heavie laden, and he will give reſt unto the Soule, as is there intimated; what may we not expect from Chriſt, when he ſo cometh unto us as in the Euchariſt, with greater plenitude of Graces? And therefore ſurely they that deal uprightly with God, and prudently with their own Soules may from hence be ſtirred up to a more ardent deſire of communicating, rather than ſhun or avoid it.

4. But in other caſes, there may be a difference made. For ſome ſollicitudes and cumbrances are ſuch as men unwillingly are ſubject to, which could neither be foreſeen nor prevented; but involuntarily and unexpectedly fall between the Cupp and the Lips, as the ſaying is. Such as were ſudden and involuntarie uncleanneſſes happening to a man bent to keep the Paſſeover. And ſo

ſome

ſome monſtrous ſurpriſe of ſin againſt God, may well detain a man from preſſing upon the moſt ſacred things, untill he hath humbled himſelfe, and repented thereof in ſome good degree: Or perhaps ſome ſore and ſudden conſternation of minde, upon ſome grievous accident, not ſuddenly to be overcome, may excuſe a man, for that time: yet with this *Proviſo*, that no man pleaſes himſelfe or takes content in ſuch abſtaining, but preſerves entire his good deſire that way, labouring to remove that obſtacle; otherwiſe, by *Poſtfact*, it becomes voluntarie, and ſo verie criminall. But when impediments are directly voluntarie, as affected blindneſſe, and negligence in preparing a mans ſelfe, and valuing and approving our ſins, ſo that we will not be at the trouble or care to part with them; or project, and modellize worldly affairs, ſo that we bring encumbrances upon our ſelves at ſuch times, that we cannot fit our ſelves for heavenly things as becometh us; and then Apologize for our ſelves that we could not doe it; as men weary themſelves with late working on Saturday nights, that they muſt ſleep out ſome part of the Morning Service on Sundayes, or by worſe exerciſes indiſpoſe themſelves to ſerve God, or deſigne to viſite a Friend, or take a Walk, or entertain Friends, when they ſhould both be ſerving God; and then ſay they were ſo hindred

hindred that they could not doe their dutie to God at ſuch times and in ſuch manner as required, what is this elſe but a profeſſed mocking of God, which comes to thus much in plain termes; they could not come to God becauſe they would not; but by devices of their own made it neceſſarie for themſelves to ſtay away. But where multitude of buſineſſes, by vertue of Occupations voluntarie, lie heavie on a man and obſtruct him, he is obliged ſo to modell worldly affairs, that they may comply better with and obey heavenly: *For a Good man* (ſayes the Pſalmiſt) *will guide his affairs with diſcretion*, Pſalm 112. which prudence is ſeen in nothing more than in giving ſuperiority and rule to things of greateſt worth and dignity, over inferiour, ordained by God to be ſubject, and not to uſurp over Diviner, and more heavenly. And this Methode being obſerved, the diligence we are bound to uſe, and doe uſe about this holy Sacrament, may prove an help, by Gods bleſſing, towards the more eaſie management of worldly things allſo: as the wiſdome and Righteouſneſſe of *Noah* was predicted to give comfort to men concerning the work of their hands, becauſe of the ground which the Lord had curſed, *Gen.* 5. 29.

5. It

5. It is allso objected by divers against themselves many times, that they fear they want that Faith, and true Repentance, and fervent Charity which God requires of such as so solemnly draw neer unto him. Which suppoſing to be sincere and cordiall, (which sundry times is otherwise) the resolution of this difficultie is not difficult: For where such holy sense of defects is, there they are very pardonable, and curable. For it is a notable proof of Gods work in the heart, to be so sensible of a mans imperfections and unworthinesse, and a demonstration of spirituall Life, and such a competent degree of goodnesse, as may be, according to *Chryſoſtome*'s judgement, a tolerable qualification to receive those holy Mysteries. For what greater or better part of Repentance is there than humiliation upon such apprehensions, and Aspiration after Reformation and growth in Grace? And the old Rule and consequence of the Stoicks holds good here allso, as well as in the naturall man: *If thou feareſt thou art dead, thou art certainly alive*; for wert thou not so, thou couldst not fear.

6. But notwithstanding very expedient and safe it is, for such conscientiously scrupulous, to consult with the Officer God has appointed to such ends, as is said before: and might be more fully declared from the Resemblance and agreement between the Autority

tority the Leviticall Prieſt had to diſcerne, judge, quitt, or binde Perſons unclean Moſaically: And from the direct ſentence of Chriſt himſelfe, concerning the Evangelicall Prieſts, *viz. He that heareth you heareth me, and he that heareth me, heareth* (or receiveth) *him that ſent me.* And fidelitie, taciturnitie, and opinion of fallible men, ſuch as are Phyſicians and Lawyers, move men to make known their moſt important Affaires, and ſometimes ſhamefull Diſeaſes, upon hopes of good counſell, and comfortable recoverie of health; Why ſhould not men put the like confidence in the Phyſician in Ordinarie to the Soule? Gods Miniſters being under ſtronger bonds of fidelitie, ſincerity and ſecrecie, than any ſecular Perſon in their Sphere: who incurre not any ſuch puniſhment as doe Prieſts diſcovering ſecrets; nor becoming ſo odious to God and man for ſuch falſeneſſe and treacherie: and the neceſſity and uſe being no leſſe in Divine than ſecular Caſes.

7. Laſtly, As there is a great preſumption raſhly and without honeſt endeavours, to come unto the Communion; ſo may there be an impediment in the preparation it ſelfe we make, of coming worthily, when men put ſuch great confidence in their devout preparations as if they might expect an infallible welcome upon the worth of ſuch their

endeavours. Every man indeed ought ſo to eat and drink there, as that he may hope to be accepted well by God, but not upon the account of his preparation, which can amount to no more than to remove obſtacles out of the way; but not ſo far of it ſelfe prevail with God, as to oblige him to gratifie him: but to this nothing is more powerfull with God than Humilitie, and depending on Gods free grace and mercie, for a fruitfull event; and to have ſuch a pure intention to that ſacred Work, and reliance on Gods Mercie, that he may ſilence the temptations of the Enemie either to preſumption or puſillanimitie, and deſpondencie, with that ſaying of *Bernard*'s anſwering the Tempter in like caſes: I began not for thee, neither will I give over for thee.

SECT.

SECT. XII.

A brief recapitulation of what hath here paſſed, with Advices and directions concerning the interrruption, and recovery of Actuall Communion with God, and Conſolations.

1. THUS have we brought the true Believer and Liver from the ſtate of Nature which is darkneſſe and confuſion, unto a ſtate of Illumination and Regeneration by Baptiſme, and the Concomitant inſtructions of Faith imbibed at that time, when he came out of the womb of the Church, the Font: And from thence, led him to the higher and ſtronger acts of the Spirituall Man, conſiſting in the Purgation of the Soule ſo Regenerate, and purifying of it from dead works to ſerve the living God, and eſpecially by Selfe-deniall and ſubduing the will of Nature to the Will of God, and the will of the Fleſh to the will of the Spirit: For as we live in the Spirit, ſo are we to walk in the Spirit: according to St. *Paul, Galat.*5.25. *For by Baptiſme,* (ſaith the ſame Apoſtle, *Eph.*2.10.) *we are his workmanſhip, created in Chriſt Jeſus unto good workes, which God hath before ordained, that we ſhould walk in them:* and eſpecially calling all good

Souldiers of Christ Jesus as *Joshuah* did the chief of the Children of *Israel*, to set their feet on the necks of the *Canaanitish* Princes, to trample upon those seven Capitall Sins, which not only fight against our Soules themselves, but are leaders on of others to assault and spoil us. And from hence have we led the Soule to the top of *Pisgah*, by the Unitive Way of Contemplation, and Love, and Acquiescence in God, to have a certain foretaste of the fruit of that Land of Promise we long after and expect, by the conjunction the Soule hath with God: which we finde not so extravagant a Notion, straining the simpler Doctrine of Faith, and Christ to a sense offensive to Eares not throughly opened to the Mysteries of Religion, but a smattering thereof was had by Auncient Philosophers; as appears by the disquisitions between *Porphyrie* and *Jamblichus*, of the *Egyptian* Mysteries; where great things are spoken of the Anagogicall way of conversing with the gods, by elevation of the understanding through true knowledge of God: and that *Theurgicall Union*, i.e. (as I understand his Θεουργικὴ ἕνωσις) that divinely operative conjunction, whereby a man hath Communion with God: but all this he swelleth with, being blinded and carried away with *Egyptian* darkness indeed, leading to horrible superstitions to attain such Perfections: where-

as

as the light of the Goſpell and Doctrine of Chriſt, with infinite leſſe ſuperſtition, and more perſpicuitie, puritie, and ſimplicitie conducteth to that Aſcent of the Soule, and reſting in God which makes us like unto him, and *Perfect as our Father which is in heaven is perfect*, Matth. 5. with allowances for the infirmities of Fleſh and blood, and mutableneſſe we are ſubject unto: being as St. *Peter* ſaith, *partakers of the Divine Nature.*

2. For though the words of Saint *Paul*, 2 *Corinth.* 2. 14. *Now thanks be to God which allwayes cauſeth us to triumph in Chriſt*, have their true ſenſe; yet that, I ſuppoſe, is of the ſtate of a Chriſtian, which is firme and ſure reſting upon this Foundation, *The Lord knoweth who are his:* and he will never leave his choſen ones, untill they totally forſake him; if that may be ſaid. But as to the actuall and continuall poſſeſſion by ſatisfaction in him, and ſpirituall ſenſations, the Chriſtian is mutable here, and that, which not without great difficulty and induſtry is for ſome time attained unto, is in a ſhort time, and ſuddenly interrupted and hid from the eyes, to the great diſmaying of the devout Soule: ſo that great care is to be taken, as well to hold that comfortable communion with God, as to acquire it; and to recover it intermitted, as once to have attained it. For as the Sheet let down from

Heaven *by the four Corners* to Saint *Peter*, *Acts* 12. wherein he ſaw, in a Viſion, all manner of Fare, his Appetite could long for, was as ſuddenly again taken up into Heaven; ſo is it with the delectations which the Spirit feeleth, let down from Heaven to its wonderfull content; they are ſuddenly taken away up into Heaven again. And when we imagine our ſelves in the third Heaven with Saint *Paul*, we unexpectedly feel a Thorne in the fleſh to humble us; leſt we ſhould be exalted above meaſure; For Paradiſe here would be the greateſt temptation to fall again into ſin. So that as we read of *Abraham* the Elect of God, and taken by his Providence out of his own Countrie and Kindred, ſignifying the ſtate of Nature to us, was led into the Land of Promiſe and ſhown it, but had no Inheritance in it for the preſent, *no not ſo much as to ſet his foot*, Acts 7. So hath the religious Soule no footing firme here, though by Faith and Affection it hath before its eyes the promiſed Poſſeſſion.

3. It is therefore one principall Rule of rightly uſing what we have at any time attained to, in Conſolations, (the fruit of Union with God, but not inceſſant, or inſeparable from it) to underſtand ſo much, leſt finding our ſelves fruſtrated of our expectations, we call in queſtion the ſtate it ſelfe we are in; and bring unprofitable confuſions upon our ſelves.

ſelves. For as the Apoſtle ſaith, *Coloſſ.* 3. 3. *We are dead, and our life is hid with Chriſt; When Chriſt who is our life ſhall appear, then ſhall we allſo appear with him in glory.* The time will come, but is not yet come, that we ſhould ſee what is better now hid and kept with Chriſt, till ſuch time as the ſecond fullneſſe of time ſhall come, and Chriſt too; when our life will be manifeſted. It may be that a loving Father towards an obſequious and dutifull Child, may ſometimes ſhew him the Grand Deed whereby he hath ſettled a great Eſtate upon him, yea may carrie him out, and ſhew him the Lands, Houſes, Mines, and Timber on them, which he purpoſes to give him, but none of theſe are at all neceſſarie to the main end it ſelfe, but onely to his encouragement, to perſevere in his dutie. No more is neceſſarie to a certainty of Salvation, an aſſurance of Salvation, or ſuch extraordinary arguments thereof; as being denied us, we ſhould fall into deſpondencie and ſluggiſhneſſe of Spirit, or be weak-handed in Gods ſervice.

4. For ſecondly, God may hereby have a gracious and wiſe deſigne, to wean the fond minde from ſenſible Delectations, whereby it ſhould take up, ſhort of the ultimate end of all, God himſelfe; ſeeking its will and content rather than Gods; to which the more truely ſpirituall a man is, ſo much more he

is intent above all things; and leſſe mindes intermediate conſolations; which the leſſe they are contended for, the oftener they happen.

5. Thirdly, The Patience and conſtancie of the faithfull Servant of God by ſubmiſſion to his fatherly wiſdome and pleaſure in ſuch Diſpenſation, is exerciſed and manifeſted. And that he doth not ſerve God, nor follow Chriſt meerly for the Loaves, which he miraculouſly feeds ſome with; but for his own ſake. We all know the beginning, middle, and Concluſion of holy *Job*'s life, how religious and proſperous he was at the ſame time, before God: and how miſerable he was, by the ſame Providence, remaining all that while invincible in his reſolutions of adhering to God, and perſevering in his wonted righteouſneſſe: whereby he declared that his Pietie was not built upon the fluid Elements of this World, nor the ſenſible comforts pertaining to the ſervice of God, but the intrinſick excellencie of Religion it ſelfe, carrying its Reward with it. And ſo, (as Saint *James* ſpeakes) we know the end of him and ſuch his patience, and faith. For ſo it pleaſeth God himſelfe to give an account of the hardſhip brought upon his own People travailing fourtie yeares in the deſolate Wilderneſſe, *viz. that he might doe them good at the latter end:* not feaſting them ſo

ſo by the way, that they ſhould not deſire to enter into any other reſt. For as we ſee it is with the Day-labourer, that his Meals are very ſhort in compariſon of his toyl; ſo is it allſo with the faithfulleſt Servants of God in this life, their ſpirituall refreſhments are not comparable to their labour in working out their ſalvation with fear and trembling: ſo that, as *Bernard* obſerveth, the Dayes are rare, and the ſtayes are ſhort, of Conſolations.

6. And a fourth reaſon hereof may be, Gods great deſigne to keep the Soule in Humility, which might be endanger'd, by ſuch exaltations; and upon which, inferiour and harder ſervices might be ſlighted and neglected, as more proper for Perſons not ſo highly priviledged. Or it may be vainly preſumed, that ſuch priviledges are granted to the Soule for its extraordinary diligence in Gods ſervice, which muſt not be allowed, but looked upon as an overplus of his favour.

7. Fifthly, The withholding or withdrawing of ſuch delectations in Gods ſervice, may be to inſtruct us in the abſolute Will of God, to keep times and ſeaſons in his own Power, which it is not for us to know, as Chriſt tells his Diſciples, *Acts* 1. And *that the Kingdome of God cometh not by obſervation*, or according to our expectations.

8. But

8. But becauſe it is very acceptable to God, that we ſhould in all our ſervices, give a cheerfull Sacrifice to him, which cheerfullneſſe is much advanced by the ſenſe of Gods good will towards us, ſuch a lightneſſe of ſpirit is not to be wholly ſlighted, as it is not too importunately to be ſought after. The meanes therefore to obtain the ſame may be, Firſt, The due obſervation of the foregoing Rules now mentioned. Secondly, A free ſubmiſſion of our ſelves and ſervices to the diſpoſition of the will of God, and contentedneſſe to perſiſt unalterably in our ſtation, under ſuch Aridities, of which we know not our ſelves to be direct occaſions; a great motive to incline God to manifeſt his favour unto us more fully. Which calls to my minde what I have been told to have happened in the Court of *Charles* the Firſt; (For why may we not illuſtrate things as well by Moderne, as Auncient Examples; and Domeſtick as well as Forein) in which rare and noble divertiſements being prepared for the delight of ſuch as he favoured. an inferiour perſon demanded entrance into the place of ſuch Splendour; but being repulſed by a Noble Perſon to whome the power of admiſſion was given, He ſaid; Well, if I muſt not be admitted, I know what I will doe. Doe? ſaid the Noble Man, Why? What will you doe? I will goe home

(ſaid

(ſaid the other) and goe to Bed. Nay then, if you be ſo indifferent and well content without it, come in, replied that Lord. So doth it uſually happen unto ſuch who cannot but deſire to be admitted into the Preſence of God in this way of ſenſible delectations, and yet with patience and ſubmiſſion abſolute to Gods Will, readily and quietly reſt in their ordinarie Dutie ordained of God to walk in here, in fullfilling his Will ſo on Earth, as it is in Heaven; according to humane abilitie, where alone is the conſummation of that Union we have but in part here, never to be diſſolved or interrupted: Laſt of all, Retirement for ſome time into our private Chambers; and then into our own ſelves, by ſtillneſſe and compoſedneſſe of ſpirit, and minde, from not onely worldly cogitations, but forcible (as I may ſo ſpeak) devotions towards God; becomeing, as it were, Blanks before him, that ſo he may write his own will, and in his own way upon the Soule: and having ſo done, not to intermitt the wonted Worſhip of God, whether private, or publique: fullfilling what is ſaid, *Lamentations* 3. 28. *He ſitteth alone and keepeth ſilence, becauſe he hath born it upon him. He putteth his mouth in the duſt, if ſo be there may be hope.* For it often happens that a great miſtake is committed through the ſpeciouſneſſe of the condition of ſerving

ſerving God, and having him in our Eye, as if we intended nothing more than a more cheerfull and acceptable ſervice, when love of our ſelves bears the greateſt ſhare in the purſuit of ſuch ſerenities of minde and conſolations. For the Soule finding an heavineſſe and wearineſſe upon it, naturally deſires eaſe and relief, which Religion it ſelfe does not denie or diſallow; provided it be pure from Selfe-love often concerned herein. And an humble apprehenſion of our vileneſſe, unworthineſſe, and unfitneſſe to entertain Chriſt in ſuch ſingular manner, moving one to cry out in the words and Spirit of Saint *Peter*, Luke 5. 8. *Depart from me for I am a ſinfull man, O Lord*, may be as great an argument of the profitable and ſaving Preſence of Chriſt, as the poſſeſſion of him in Conſolations; and a more readie way to attain what is really good for us, though not directly craved, in this kinde.

A Prayer for true Union with God.

MOST High and Holy Lord God, whome the Heaven of heavens cannot contain; who dwelleſt on high, and yet humbleſt thy ſelfe to behold the things done in heaven and earth: yea to dwell with them that are of an humble ſpirit and broken heart: and takeſt the ſimple out of the duſt, and lifteſt the poor out of the mire to ſet him with Princes, even with the Princes of his People: even with thine holy Angells, and the Spirits of juſt men made perfect. And to this end vouchſafeſt to begin that glorious ſtate, here, by that ſtate of Grace whereby thou entereſt into the Soules of thy Servants and dwelleſt with them, and art united to them: O moſt Gracious Father in thy Son Jeſus Chriſt, and through thy Holy Spirit, be pleaſed to deſcend into my heart, and make thy abode with me, as by thy Son thou haſt promiſed; Unite my heart to fear thy Name: Open the eyes of my underſtanding that I may ſee the wondrous things

things of thy Law, and with cleer and pure Contemplation of thee and things ſpirituall and Heavenly, may be ſo far inflamed with the love of thee and thy Worſhip, that all earthly and ſenſuall contents and pleaſures may be ſtrange and unſavourie to me: and that ſuch a ſpirituall guſt may ſo affect my Soule that I may refuſe all delights and glories not placed in thee and derived from thee, and tending to thee: which may more firmely oblige and endear me to thee; ſo that Nuptiall Bond, whereby thou haſt eſpouſed me to thee and thy Son Jeſus Chriſt, may never be diſſolved: but amidſt the many cares, troubles and temptations which may befall me in this life, I may conſtantly and faithfully perſevere to ſerve thee without diſtraction, and much more alienation from thee. Thou knoweſt, O Lord, that this corruptible bodie preſſeth down the Soule muſing on heavenly things: thou knoweſt, that though our ſpirit be willing, our fleſh is weak, and yet haſt taught us, that thy Grace is ſufficient for us, and thy ſtrength is made known in our weakneſſe, as thy mercy is in our wickedneſſe: wherefore Righteous Father, take poſſeſſion of this thine Houſe which thou haſt choſen to dwell in, vindicate me from the uſurpations of ſin, the fleſh, the Devill and all worldly vanities apt to deceive me, or draw me from thee: that ſo like thy ſervant Stephen *by a ſtrong*

ſtrong eye of Faith evermore ſtedfaſtly beholding thee and the glorie with thee, I may joy in thee here, and everlaſtingly enjoy thee hereafter, through Jeſus Chriſt our Lord,

Amen.

FINIS.